The LUTHERAN

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BEDTIME PRAYERS

"Jesus, tender Shepherd, hear me . . ."

Vol. 36, No. 2

OCTOBER 14, 1953

10 CENTS

VALUABLE PENNY

"A PENNY FOR YOUR THOUGHTS!"

Taken by surprise, I hesitated. How could I tell her what I was thinking? She had been talking to me for some time. My mind had wandered a "thousand miles" from the subject.

"Forgive me, Ann," she apologized. "I get carried away with all these civic events. Since George's work takes him out of the city so often, I find the activity in community events fills in for an otherwise lonely life."

I SMILED as I answered. Pam and I were old friends. "Pam, your versatility amazes me. Do you really want to know what I was thinking? I was thinking how wonderful it would be to have a person with your ability connected with our children's program at the church. You know, it's a full-time job to keep those youngsters happy with various projects and activities, and not everyone can do it."

I stopped there because she wrinkled her brow.

"I know—I've thought about it, but—"

"Perhaps it isn't as glamorous as civic life, Pam," I added frankly. "There's no recompense connected with church work, and very little recognition, but to my way of thinking the satisfaction of helping to build God's Kingdom is priceless."

PAM NODDED. "Of course, you're right. George and I always participated in church activities together before he was promoted. Somehow I feel lost without him, especially during church functions. But I guess there is no reason why I can't render my services alone."

I was happy I had spoken my thoughts. Had they remained unspoken, Trinity Church might never have regained one of its indispensable members.

—PHYLLIS G. BRANDT

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THE CHURCH IN THE NEWS

Catholic experiment scuttled in France

Boldest Roman Catholic experiment in the postwar world had been to send a hundred priests into factories in French cities as missionaries to win workers back to Christian faith. The priests were excused from parish duties, rented rooms in workers' quarters, put on overalls, and took jobs as laborers. They didn't preach or celebrate masses, but concerned themselves with the workers' problems, tried to be helpful and friendly.

Last month an order came from Rome to discontinue training more "worker priests" at the theological seminary where the hundred now in service had received instruction. The Vatican's nuncio in France, Archbishop Paulo Marella, was urging the French hierarchy this month to call off the experiment entirely, it was reported from Paris.

There are three reasons: 1) French priests are scarce and are needed in parish duty, 2) worker-priests are becoming independent and seem in danger of founding a new variety of Protestantism, and 3) they have become so sympathetic toward the problems of the laborers that some of them were among the leaders in strikes which swept over France this past summer. Two were arrested as participants in a Communist riot in 1952.

Matthews hearing called off

Some members of the House Committee on Un-American Activities were skittish about going any further into the question of how many Protestant clergymen are Communists. J. B. Matthews, who stated in early summer that 7,000 ministers have "served the Kremlin's conspiracy" was scheduled to appear at a committee hearing this month to back up his charge. Last week the committee announced "an indefinite delay" in listening to Mr. Matthews.

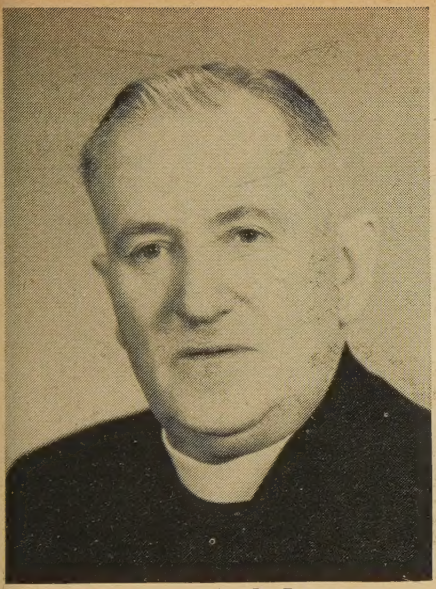
In Chicago Mr. Matthews complained that he was misquoted on his communism-in-the-clergy charge. He had not said that "the largest single group supporting the Communist apparatus in the United States is the Protestant clergy." Actually he said that "the largest single group . . . is composed of Protestant clergymen." That doesn't pin Mr. Matthews down to any specific estimate of how clergymen actually worked for the Communists. It "could mean 10 or 100," Matthews said.

In Washington Mrs. Douglas Horton called on Protestant clergymen to take a strong stand against "the McCarthy technique of unsupported charges." "McCarthyism," she said, "is a symptom of spiritual insecurity." Mrs. Horton, the wartime head of the Waves and now a leader in the National Council of Churches, could not get security clearance last May to serve as a U.S. delegate at a meeting of a United Nations agency.

New Canada Synod leader begins work

First words of President A. J. Jacobi in a message this month to pastors of the Canada Synod (United Lutheran Church) were a commendation of Dr. J. H. Reble who retired from the presidency last month after 28 years' service. "He has been a layer of foundations," said Pres. Jacobi. "Time will reveal the sturdiness and solidity of his building."

Dr. Reble became president of the Canada Synod at the time it was formed through a merger of two synods. President Jacobi, formerly pastor of St. Mark's Church, Kitchener, Ontario, was installed in office Sept. 23.



PRESIDENT A. G. JACOBI
Foundation is laid

Social Action council cleared

No American denomination has had braver spokesmen on current social problems than the Congregational Christian Churches. Their Council for Social Action has waded neck-deep into political and economic questions. The council's bi-monthly publication, *Social Action,* is heeded attentively in most American denominations.

Critics of the Council attacked it heavily and continuously. Last year the Congregational Christian Churches appointed a special board of business and professional men to investigate these charges. This month the board's decision had been made public. There is no reason to believe, said the board, "that any members of the present staff are dishonest, disloyal, subversive, pro-Communist, or other than conscientious and sincere Christians."

But the Council ought to retreat from its front-line position, the board advised. It should "speak to the churches rather than for them." As an agency of the church, the Council "should never assume the prerogative of committing the denomination to any specific political or economic program." It should not make a public pronouncement unless 14 of the 18 Council members agree.

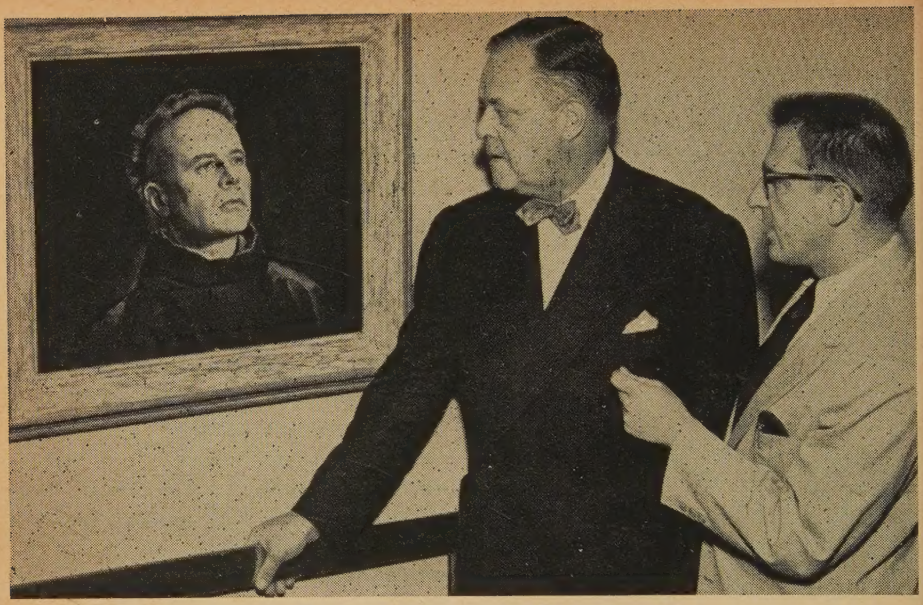
Dr. Walter H. Judd, a Congressman from Minnesota who was a member of the board investigating the Social Action Council, said the Council's Washington office should be closed. He said he is "against political action by the Congregational Christian Church or its official agencies." He said the best way to get Christian social and political action is "not by pronouncements or pressures by church bodies but by inspiring Christian men and women to become politicians."

Clergy criticized by U.S. Steel president

Some ministers have "a disparaging attitude" toward American free enterprise because it is sparkplugged by the desire to make money, the president of the U.S. Steel Corporation, Clifford F. Hood, told a group of Pittsburgh theological students.

Mr. Hood, a Baptist, said he considers it "unjust and uncharitable to imply that there is something inherently impious about a desire to provide, through our system of private, profit-motivated enterprise, a better housed, a more healthfully fed, and a more soundly educated America."

Labor shares with management in using a dollar-and-cents yardstick as a means of measuring progress, said Mr. Hood. For this reason he believes it is "a disservice to good will among men" for a member of the clergy to "speak as if an alliance between church and labor —to the exclusion of management and, inferentially at least, against management —were a natural thing."



TWENTIETH-CENTURY LUTHER

Louis de Rochemont, producer of the "Martin Luther" film now showing in 100 theaters, presented a portrait of Niall MacGinnis in his Luther make-up to Lutheran Church Productions last month. Henry Endress accepted the gift for the group

Luther film is record-breaker

Oldtime movie men were surprised by the crowds waiting at downtown theaters for a chance to see *Martin Luther*. A picture with none of the usual box-office appeal could not be expected to attract such attention as this one had.

On Philadelphia's Market Street people waiting to get into the Stanton Theater formed a line two blocks long every evening. Average daily attendance was more than 4,000. The one-week run was extended to two, perhaps three. The story was the same practically everywhere.

Openings in 75 cities were scheduled in October. Nearly everywhere the picture is being shown at downtown locations, and will not be released to second-run theaters until sometime in 1954. The Canadian premiere is scheduled at Kitchener, Ontario, Oct. 19.

"The story behind a film that is making motion picture history" was told this month in The *Christian Herald,* which published an interview with the *Martin Luther* director, Irving Pichel. "When I had my first meeting with the men who had most to do with making the film, I was told something I do not recall, as a Hollywood director, ever having been told before by a producer," Mr. Pichel said. "I was instructed that this picture was to tell the truth."

A check-up on crowds attending *Luther* in several cities indicated that about half of those coming to see the picture had heard about it in their churches. Others were attracted by the publicity outside the churches.

Roman Catholic cardinal disappears

Poland's 52-year-old Roman Catholic cardinal, Stefan Wyszynski, had been "allowed to retire to a monastery," the

Communist government announced, but not many people knew where he was taken. The government named Bishop Michal Klepacz to take the cardinal's place as the leader of the Polish episcopacy.

This hammer blow against the church was intended to weaken Roman Catholics in Poland in their loyalty to the Vatican. Cardinal Wyszynski had resisted the "patriotic priests" who collaborate with the Communist government.

Poland is the last of the Iron Curtain countries to have its top Roman Catholic leadership driven out of office.

"We want God"

A recent appearance of Cardinal Wyszynski in the Polish port city of Gdynia was described by a refugee who has reached Germany. "Long before the cardinal arrived," the refugee reported, "the church was crowded to the very last place. Those who could not get in overflowed into the square and street. Loudspeakers were put up so they could listen to his sermon.

"Cardinal Wyszynski's sermon was based entirely on Bible quotations. He said that humanity has been through many periods of suffering, and that evil times have often oppressed the people. But, he added, if you keep your faith, persevere and be patient, happier times will return.

"The sermon ended with the national church hymn, *'Boze cos Polske'* (God who has protected Poland). The cardinal then went to the house of the priest, followed by great throngs of people. They would not disperse until he appeared on the balcony. He was greeted with thunderous cheers. The people called him out so many times that he had to answer with a brief speech, thanking them for their love and kindness. The whole assembly answered him by taking up a chant of *'My chcemy Boga'* (we want God)."

Ministers are cool toward prohibition

Delegates to the convention of the Colorado Woman's Christian Temperance Union criticized ministers who said they have not been militant enough in the cause of prohibition.

Some clergymen were described by the women as "in need of education." The question came up when Mrs. Delphine Caldwell, president of the Colorado Springs WCTU district, said her organization is fighting liquor license applications at the local ball park and airport. "To aid the fight, we're going to get two members from each church and go call on the ministers," she said. "It's time we put the ministers on the spot."

She was interrupted by a burst of applause, and a dozen ladies demanded the floor to speak their piece about ministers.

Mrs. A. V. Wilson of Westminster, state WCTU recording secretary, was acting as chairman and attempted to stem the flood of words.

"We're not attacking all ministers," she said. "Some of them are wonderful. But everyone here knows there are ministers who literally slam their doors in our faces.

"I know of one who deliberately burned all our commitment cards for Commitment Sunday. A lot of ministers are in great need of education."

Virgin Mary in Philadelphia

The bush in Philadelphia's Fairmount Park had never attracted much attention. But last week tens of thousands were pouring into the park to see the place where "the Virgin Mary had appeared."

No one was sure who had first seen the vision. But as the rumor of the mirac-

ulous appearance spread, 18 people signed statements that she appeared to them.

Some saw her dressed in blue flowing robes. Others maintained that only her head and shoulders appeared. To one she said simply, "Pray." To another: "I'll return on Oct. 29!"

Rosaries by the dozen

As the crowds grew, park guards erected barricades around the bush to hold the people at a safe distance. But permission was given to all who asked to enter the enclosure to pray.

Women carrying babies . . . children leading crippled people . . . whole family units paraded into and out of the barricade. Many brought rosaries, handkerchiefs, neckties, photographs, religious art, medals, even silk stockings. Each was attached to a branch. In the process gift-bearers snapped off twigs. Some explained, "I'll take this to rub on Ma's shoulder; she's got arthritis," or "I'll let baby touch this; it may help her colic."

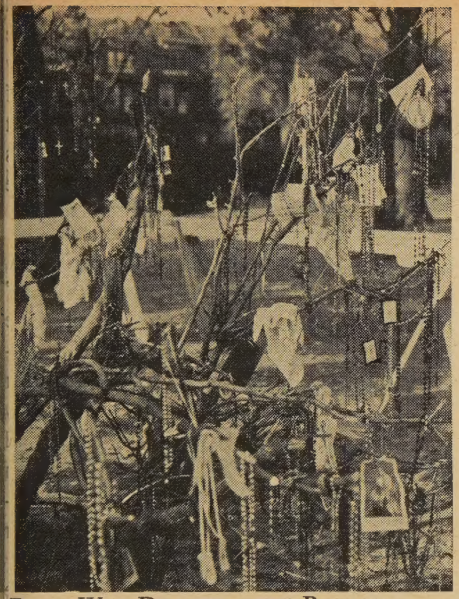
By day, the curious and the devout watched quietly as others knelt inside the barricade saying prayers as they stared at the bush. At night, a sort of muted carnival air prevailed . . . by what seemed to be general consent no lights were lit, only a few ventured to smoke cigarettes.

There she is!

Twenty yards from the bush, a "choir" of 10 teen-agers knelt in rows to recite at breackneck speed a "litany of the virgin" from a Roman Catholic prayer book. Only the feeble light of a tiny flashlight broke the blackness and enabled the leader of the group to lead them in responses. Frequently the rapid repetitions were broken by the Lord's Prayer and Hail Marys.

Back at the barricade, 50 or 60 people crushed against the bush. The steady snapping of twigs from its branches infuriated one group of bystanders . . . "whatcha ruining the bush for?" Out of

THIS IS THE BUSH
Thousands waited for the vision



BUSH WAS DRAPED WITH ROSARIES . . .
. . . scarfs, neckties, pictures

the darkness came a booming voice: "You're desecrating the bush. She'll never come back!"

Then a shrill scream came from still another section of the park: "There she is!" A slender young arm pointed to the top of one of the trees. The crowd whirled on its heels, rushed pellmell in the direction of the tree.

Silence

Each night around seven o'clock, the crowds began gathering. Thinning out didn't start until well after midnight. A few stayed through dawn. During morning hours, under 100 kept watch.

Throughout the first two weeks, Philadelphia's three newspapers (*Inquirer, Bulletin, Daily News*) kept a stony silence. A spokesman for one said, "We've investigated and don't think there's anything to it!" Another: "The Roman Catholic Church hasn't made a statement on it. We don't want to panic people into ruining Fairmount Park."

The Philadelphia Roman Catholic *Standard and Times* also maintained discreet silence as lay Catholics kept asking "Why doesn't the priest come out and see it?" More intelligent members of the faith, seeing the crush of the curious and frowning at the hysterical actions of the more pious, shuddered: "This is bad for the church . . . this isn't the real thing; this is superstition!"

And so forth

No more Amish farmers have to go to jail for refusal to let their 14-year-old children go to high school, the Pennsylvania Department of Public Instruction decided. The state will release $118,796 in subsidies withheld from schools in seven townships on account of failure to require attendance of the Amish, it was announced. A "vocational plan" for educating the Amish children at home under public supervision was expected to solve the problem.

There are two million Lutherans in the Soviet Union, Dr. John A. Scherzer of the National Lutheran Council told editors of church papers at their annual meeting. A majority are those remaining in Estonia and Latvia. There are few pastors or regular church services. Before the Communist revolution the Lutheran population of Russia was estimated at five million.

Greek Orthodox students broke up a beauty contest at a theater in Piraeus, Greece. When the contestants appeared on the stage, the students hissed and shouted "Shame on you." The disturbance forced the audience to leave the theater. The students were arrested but were released the following morning when the Bishop of Piraeus intervened on their behalf.

World News Notes

WASHINGTON-MADRID AXIS

SEVEN YEARS AGO the Franco government was branded by the General Assembly of the UN as a "fascist regime patterned on . . . Hitler's Nazi Germany and Mussolini's Fascist Italy." Spain was in the international doghouse. This solemn judgment was pronounced not in the heat of war but 18 months after Berlin fell and the battle of Europe was over.

Last month the U.S. signed a military agreement with the same Caudillo who stood smiling for his picture with the Fuehrer and the Duce. Newspapers in Paris, London, Bonn—to say nothing of M o s c o w—frowned, grumbled, wisecracked, or grinned at high-and-mighty America in league with Hitler's old ally. The New York *Times* itself gulped but swallowed what it called "a bitter pill." With the passage of years American anger at Fascism has gradually evaporated. Or, has it?

TIMES MAY HAVE changed, but Franco hasn't. One big factor in launching the original friends-for-Franco campaign was the start of the Korean War. Five months later the UN withdrew its four-year-old condemnation of the Generalissimo. The U.S. officially climbed on the neutral fence during this second vote (while keeping a nervous finger on the public pulse) but quietly favored bringing Franco out of the doghouse.

Some folks forget

Some people were apparently forgetting about Spain's Blue Legion in the Nazi ranks, while others were vividly remembering how small a foothold the Allies had in Europe after Dunkirk. A big base of operations behind the Pyrenees might be worth a curtsy to Franco if Russia started rolling.

A second factor in concluding the pact at this time is the instability of France. The Korean War may be over (we hope) but the Soviet threat still stands. Neither France nor Britain has responded with alacrity to the appeal for a European Defense Community, although there has been some action in that direction since Adenauer's clear-cut victory in Germany. The U.S. Defense Department does not want to take chances.

THEN, TOO, there has always been a third factor which has nothing whatever to do with "military necessity" based on "strategic realities." Maybe it is the most important of all. As early as 1948 and 1949 certain American congressmen, churchmen and VIP businessmen were beating a furtive path to Franco's door and coming home full of kind words about Spain's wonderful climate. Last August Senator Pat McCarran received the Grand Cross of the Order of Isabella the Catholic. More and more pressure was built up in favor of letting the poor Caudillo put at least one foot in the flowing trough of U.S. economic aid to postwar Europe.

Just one month before the pact was signed Spain concluded another important treaty, namely, with the Vatican. Roman voices—which strongly favored the idea of American help to Spain—had also been instant in warning Franco not to sell Spain's Catholic soul for American lucre. Strangely enough, both treaties were handled with secrecy. The terms of the U.S. pact—which does *not* need to be ratified by the Senate—are so vague and ambiguous as to invite the suspicion that there must be secret codicils. It's a big year for Francisco Franco.

—STEWART W. HERMAN

NEW HOOVER COMMISSION

EX-PRESIDENT HERBERT HOOVER has been called out of retirement to complete a job which he began under the Truman administration. He and 11 others have been asked by President Eisenhower to form a new bi-partisan commission to study ways of streamlining the executive branch of the government.

The former Hoover Commission made recommendations for revamping government agencies and procedures which, if carried out, would result in saving the taxpayers $8 or $10 billion a year. About half of the proposed changes have been enacted into law.

Old and new business

The unfinished business facing the new group is to revive and push to a conclusion the proposals of the old commission which have not yet been acted on. These include reducing the number of agencies reporting directly to the president; unifying the federal medical services; eliminating competition for control of public lands and natural resources; overhauling the sprawling Veterans Administration; and improving government accounting procedures.

The new commission, however, has been asked to go farther than this. Its assignment is not only to check on how efficiently government functions are being performed, but to inquire whether they should be performed at all. Wherever it finds non-essential activity, it will get out the scalpel.

The commission will have a year and a half in which to complete its work. It must make a report of progress not later than Dec. 31, 1954, and a final report to Congress by May 31, 1955. Its recommendations may range from changes in procedure for the sake of economy to new laws or constitutional amendments.

Faced with the necessity of shrinking a swollen budget, the Eisenhower administration is following two main lines of action. It is trying to pare down the vast sums spent for military purposes, as far as national security permits. And it proposes to re-examine the entire structure of the federal government and to evaluate its effectiveness. This will be the job of the new commission. It has a tough assignment.

Churchman-statesman

A key figure in the new agency along with Herbert Hoover will be Arthur S. Flemming. He, too, was a member of the old Hoover Commission. At that time he held the post of civil service commissioner. Now he has one of the top administrative jobs, director of defense mobilization. His keen, analytical mind and unquestioned integrity will make him a valuable member of the commission.

Flemming is even better known as a churchman. An active Methodist layman, he is on leave of absence as president of Ohio Wesleyan University. As chairman of the Division of Christian Life and Work of the National Council of Churches, he helps give direction and substance to the ecumenical movement. One of his biggest contributions in relating Christian thinking to contemporary problems was in helping to organize the Commission on the Church and Economic Life, which has recently issued some of its findings in book form.

Church and state come into a wholesome and effective relationship when men of Christian stature, churchmen unashamed, accept responsibility for leadership in public life.

—ROBERT E. VAN DEUSEN

GOD IS IN KOREA

By HENRY ENDRESS and HERBERT H. HEWITT

American troops on the front line turned to religion because they found Christianity the only effective answer to communism

WHEN UNCLE SAM called Herbert H. Hewitt away from the Lutheran Laymen's Movement headquarters, he remarked, "Why not make me area chairman for South Korea?"

The officers of the Laymen's Movement laughed—but Herb Hewitt, their assistant director, wasn't kidding.

As soon as his basic training was completed, Private Hewitt was on his way to Korea. In the last weeks of the war, when the Reds staged their final major attacks, Herb was on the front lines near Kumhwa.

FIRST CONTACT for this LLM staffman was the chaplain, and not long after his arrival in Korea he instructed the LLM office to ship the chaplain supplies of the stewardship folders, "Christ Called You Too" and 300 copies of the Jesus of Nazareth wallet card, "I Am with You Always." And there have been reorders for several thousand.

Most recent order from Hewitt was for prints of the stewardship film, *For Good or Evil,* to help "entertain" the boys with some Christian ideas along the front lines. All stewardship office staff mailings go to Herb to keep him informed. When he asked for a subscription to THE LUTHERAN, the LLM office sent him that too.

Two months ago the LLM officers asked Private Hewitt about religion in the armed forces in Korea. Herb wrote this article a week or so before the truce was signed.

OUR TROOPSHIP left Japan six months ago amid the flying of flags and the playing of a military band. Everyone was in a festive mood, even though we were going to Korea. The music, blowing of boat whistles, and all the rest lent an air of bon voyage.

It was a very short trip from Yokohama to Pusan, but the attitude of everyone on board had changed. Our first glimpse of Korea was the mountains, the continuous and endless chains of mountains, so typical of Korea. We saw hard days ahead.

Our troopship landed on a very dismal Thursday, and we were loaded on trains for the trip to the north where we would join our various divisions. There was a several hour delay at Pusan while the trains were being loaded, and then I got my first glimpse of what war has done to the people of Korea.

CHILDREN BEGAN to creep out from boxcars, buildings and other hiding places to sell various objects to the GIs. These children were a sight to see. The day was cold, almost bitter, but these kids were dressed in rags, some with the

---

Mr. Endress is director of the Lutheran Laymen's Movement for Stewardship and stewardship secretary for the ULCA. Mr. Hewitt, now on leave in military service, is assistant director of the LLM.

PICTURE OF JESUS

Pvt. Hewitt hands wallet card issued by the LLM to a Korean soldier

Korean version of sneakers, but most barefooted. Sores, blisters and other wounds were visible on these tots. Some were no more than five years old, but the war made them look like little old men and women.

The GI, who is sometimes very cynical, opened his heart to these kids. Showers of C-rations, candy, fruit, and even clothing were thrown from the windows to the children. This was my first lesson in Christian giving in Korea.

As we continued our trip northward through many tiny towns and villages, all of us could see what war had done. The GIs continued to shower their food upon the Koreans all through the two-day journey, always to the hungry, underfed children. After going through the various stages of army procedure, we were assigned our units and moved out to join them.

WHEN I JOINED my unit it was in reserve. It was Sunday. Here's where I received a big surprise: almost everyone went to church! Why?

The service led by the Protestant chaplain was about one hour long, with several hymns, a short sermon, and the usual things that make up a worship service. But one thing was very different from home: an intent look on the face of every man.

Soon we moved out from reserve to the front line which we now hold. When you come up here a real awareness of God becomes evident. You have a deep sense of God's presence—"I Am with You Always," as that little card from the Laymen's Movement says.

When you hit the front lines, you have a lot of time to think. You are lonely and in a way fearful of what the night or tomorrow will bring. Suddenly the thin veneer of bragging and bravado is stripped away, and you are there alone—except for God.

You can see the religious resurgence in the men of all ranks and of every station. Often while the men are sitting in the bunks in the dugouts, little discussions begin on God and religion. It's on everyone's mind. No one needs to lead or prod, it comes naturally. Here on the front line, there is the greatest chance for reflection and self-examination and all make the most of it. It is no longer "sissy" to speak of God.

ONE OF THE demonstrations of Christian faith is to attend church. Over here no prodding or pulling or needling is needed. Men want to go.

The services themselves are almost the same as home. The hymns are sung, the Gospel read, and the Word preached. But the feeling and atmosphere are different. This is one congregation where the preacher wears a steel helmet and a steel vest!

When I attended church at home, I often thought of Elton Trueblood's statement that church is becoming a place where one goes to sit on comfortable seats and wait until dinner time. Here it's different. Services may be held in an old CP bunker, in the open, or even in a mess tent. But the congregation is there in force, despite even flying shells and the Chinese Reds.

The altar is usually the top of a jeep, with a bare cross set on it. The pastor is dressed in GI fatigues, with a crew haircut like the rest of us. If it is possible a field organ is there to lead us in our hymns. Most of the men sit on the ground or on top of their helmets. But even with this most unchurchly atmosphere, you feel like you are sitting in church, perhaps even your own church at home when you close your eyes, and God is there.

MANY PEOPLE HAVE asked why there is such a religious resurgence among the GIs. First, I believe we know we are fighting and containing a "pseudo-religion." Communism and its horrible results are all around us. The ravages of war show every place. Communism is an idea, a religion that has warped men's minds and souls. You cannot fight it to a finish with guns and bullets, but can only contain it until you substitute a better idea, a better religion. We have that in Christianity. Most GIs have realized that this conflict can only halt the problem, but not solve it. It is a continuous struggle that must be fought for many, many years to come with ideas, with our Christian faith.

Second, with war all around you, in everything you do, you realize all too clearly what God has done for you in the way of time, talents and possessions. This country is far behind in all of the things we at home call "necessities." Even the steel plow is little known in rural Korea. We consider a comfortable home a necessity, but these people live in mud huts with straw roofs.

The thought comes that God has truly blessed us—but not intending for us to live in luxury, while the rest of the world lives in abject poverty. To me the response is that since God has been so good to us, we must return some portion of His goodness to be used for others. Here the thoughts and teachings that most GIs have heard since they were old enough to understand, and learned in Sunday school, begin to come back to them in a new way and with a new force.

The average GI has found faith—the Christian faith. War has forced us to think, to search, and to reach conclusions about our relationship to God and our fellowman. Many GIs will return from Korea new men. They will not be satisfied with humdrum selfsatisfaction. In a small way, they may have caught the dynamic fire of Martin Luther. They will want the Christian faith to come alive, because they know the Christian faith is the only answer to problems in Korea and every place else.

FAITH HELPED A BRAVE NURSE

By WILLIAM DINWOODIE

A young South Korean Christian held firmly to Christ for strength even when the Communists held her prisoner

"YOU WONDER WHY we South Koreans distrust the Communists? You wonder why we fear the war will start all over again? Look—"

Tiny Esther Kim, 23-year-old nurse of Seoul, Korea, pulled up the sleeve of her loose white gown. There was a livid white scar across her right wrist.

"That's what the Communists did to me," she said. "A guard struck me across the wrist with the barrel of his gun when I refused to give up my religion. How can you trust such people?"

A SHADOW of troubled fear crossed Miss Kim's dark brown eyes as she asked the question. We were sitting in the living room of Mr. and Mrs. Ellis R. Diehm's home in Cleveland Heights, Ohio. Early morning sunlight shone through the large picture windows.

But I doubt if Miss Kim noticed the sunlight. I'm sure she was unaware of the gossiping birds in the yard outside. Her thoughts were directed far away: to a mound of rubble that was once her home; to forced marches over rocky roads; to long days and longer nights in a lonely cave.

In recounting each incident, she was reliving her life of terror under the Communists. She only appeared carefree in telling of her girlhood in a Christian home and of the hopes that were hers when she finished nurses' training.

Mr. Dinwoodie is religious news editor for the Cleveland NEWS.

WHEN THE COMMUNISTS overran Seoul in June 1950 Miss Kim was working as a graduate nurse in the sanitarium on the heights above the city.

"What happened within the next few hours, I'll never forget," she said. Three hundred wounded were carried into our 150-bed hospital. They were lying on the floor, on tables, everywhere.

"To add to the confusion, bombs and shells were breaking nearby. There was rifle fire in the streets. I don't know how we lived through it."

With the retreat of the Communists from Seoul, Miss Kim joined other prisoners in a forced march to the rear.

"All we had to eat," she related, "was rice or grain the soldiers could beg or steal from the farms we passed. Sometimes I'd drop down in the road from sheer hunger or fatigue. Then I'd be bundled into a truck and ride along for a few hours before I'd be forced to march again."

This routine continued for days—Miss Kim can't recall how many—before they reached Sockchoo, near the Manchurian border. Here she underwent three days and nights of grilling by her captors.

"I SAT ON ONE SIDE of a kitchen table in a bare room," she said. "Two officers, working in relays, faced me. A guard with a gun stood at my shoulder. At first they were nice. They tried to get me to accept the Communist way of life; to give up my religion. 'But I can't do that,' I told them. 'I can't give up the faith

I've found in Jesus Christ. I've been taught to depend upon Him since I was a little girl.'

"It was then the guard hit me across the wrist with the gun barrel. As I fell to the floor, crying with pain, the guard raised his gun again. I'm sure he'd have killed me if one of the officers hadn't stepped between us.

"Later the officer told me I could be thankful I was a nurse. 'The army needs nurses,' he explained. 'That's all that saved you.' "

Soon after, Miss Kim was detailed to work with hospital detachments behind the lines. Her work was made more arduous, she said, because many of the North Korean nurses had been drafted for army duty after only a few weeks or months of training.

"All the time typhus was our secret enemy," she observed. "The disease caused hundreds of soldiers to drop out of the lines. Finally, it caught up with me. I was carried back to a mountain hospital close to the 38th parallel."

"In the first few weeks, I wanted to die," she continued. "Death would come as a welcome release. Later, as I began to get better, I made plans to escape. My chance came one night when a new guard was assigned to our hut. I told him I'd been ordered to work as a nurse and he allowed me to go.

"SLIPPING PAST the sentries was easier than I expected. I struck out through the woods until I came to a mountain path. Perhaps because I was weak, I began walking down. But it was dangerous because I had no sense of direction. I could only hope I was going south."

Miss Kim came to a farmhouse at daybreak. Fortunately, the people were anti-Communists.

KOREAN GIRL IN CLEVELAND
Nurse Esther Kim

After hearing her story, they gave her civilian clothing, burned her prisoner's uniform, and led her to a cave in the mountain that was hardly large enough to crawl into. There she spent her days. At night she would scramble down to the farm for food.

"I spent five days in the cave," Miss Kim said. "Then, feeling stronger, I decided to push on southward. By avoiding traveled roads and keeping in the woods where possible, I managed to avoid Communist troops and presently came to the Imzen River. I was walking along the river bank when I came upon some South

Korean soldiers. Here, at last, is freedom, I thought. How mistaken I was."

"How was that?" I asked.

Miss Kim looked down at her fingers, toying with a pleat in her loose skirt. When she spoke, her voice was little more than a whisper.

"They thought I might be a Communist spy," she said. "They put me in a prisoner-of-war camp. I was there eight months and I might have been there yet if Dr. Rue hadn't come to my aid."

Miss Kim referred to Dr. George Rue, medical director of Seoul Sanitarium, who obtained her release by vouching for her loyalty. Upon her return to Seoul, Miss Kim said she first thought of visiting her childhood home.

"You can imagine how I felt when I found the house in ruins," she observed with a slow shake of the head. "There was nothing left but broken stone and plaster. I poked around the rubble but all I found was a cracked doll's hand. I put the hand in my blouse. It was all I had to remind me of the past."

Shortly after Miss Kim's return to the sanitarium, a Seventh Day Adventist institution, its work was enlarged to take care of an increasing number of war orphans.

This was made possible through gifts by United States soldiers, stationed in and around Seoul, and through substantial contributions by American church groups: Lutheran, Presbyterian, Methodist, Baptist and others.

"To see the happiness on the faces of these children more than repays me for all I've been through," the Korean nurse said.

Miss Kim came to Cleveland while making a nation-wide study of conditions in American hospitals. With her was Miss Irene Robson, a native of Highland, Calif., who has been serving as director of nurses in the Seoul Sanitarium since 1946. Soon they will be returning to Korea.

Is Miss Kim happy at the prospect?

"I'm most anxious to get back," she smiled. "There is the work that Christ would have me do."

Reflected Light

There was consternation among the members of the Smithfield Street Congregational Church of Pittsburgh when the new Alcoa Building was being erected, because it was feared that all the light would be cut off from their beautiful rose window. The owners of the new structure were approached about the matter. They agreed immediately to arrange for floodlights at their own expense so the effect of the window would not be lost to the congregation.

Much to the surprise of all concerned, when the construction had gone higher than the church building it was discovered that no lights were needed. The aluminum material used for Alcoa reflected light in such a great degree that the rose window was more beautiful than ever before.

—ETHEL THIEL RUGH

NO GLORY AND NO GLAMOUR

By JOYCE VERNON DRAKE

But the quiet ministry of some Christian people at the wind-swept airfield had a big influence

AT ONE O'CLOCK in the morning it is cold and windy on the flight-line of an Air Force base.

Routine activity incident to a large troop movement is carried on. The huge troop carriers are meticulously serviced. Trucks and jeeps dart here and there. Command cars speed by. Over all is the raucous voice of the public-address system dominating the night.

The boys, the troops who are being moved to out-of-states duty, stand by, waiting — hundreds of them — waiting. They have been waiting for hours. The wind grows sharp and out come warm coats and wool-lined parkas. It must be cold where they are going!

The chaplain, the Red Cross field director and their assistants are busy with official duties. The Red Cross canteen has steaming food ready to serve, plenteously, to all. The uniformed volunteers, many of them members and workers in the churches of the nearby town, give a touch of home as they speak in a friendly, informal way to each boy as he is served. To these women the time of night makes no difference. They are needed and they are here.

"MAY I SPEAK TO YOU, Chaplain, Sir?"

This boy is very young. He is worried over his wife who is just a girl. The thought of the responsibility she must take alone, with the new baby, weighs heavily upon him as he is leaving.

The boy does not know exactly what he wants, but the chaplain follows him aside from the others. He has no special request. He is just troubled and wants to tell it to the chaplain. None but the two know what was said in the brief conference, but as they come back to the group the boy is smiling and relaxed. The steadying power of his own church was projected to this windy flight-line on a bleak Air Base, and he is comforted.

No robe, no pulpit, no altar for this chaplain tonight. But his service is sanctified under the open sky.

THE RED CROSS field director, also a Christian man of deep faith, notices a big blond corporal standing alone. It takes only a moment for the field director to hear and appraise his story. The corporal had notified his parents that he was scheduled to leave from this point, upon this date. He expected to see them, but they had not come—so the corporal thought. He was homesick and low.

The field director jumped into his car and sped down to the gate. He spoke to the guard and the guard pointed a few hundred feet outside the gate area to a parked car.

The parents had come. They had made the hard, fast drive, arriving early in the evening. But they could not be admitted to the base for security reasons, and they were in tears of disappointment. They were going to park here all night, hoping for a little miracle that might allow them to see their boy.

The field director was the miracle. Back he went to the flight-line. He ex-

plained the situation to the young commanding officer, who appeared little older than the corporal, and asked if the corporal might be released a few minutes in the care of the field director. The commanding officer understandingly complied. Again the field director raced to the gate, this time with the corporal.

WHAT A REUNION! The mother urged the boy into the big car and the father began opening boxes and bags. They brought out fried chicken, cakes, fruit from the orchard, and while the corporal gulped bites of food from home, they had a few minutes of heart-easing family life. When the field director called time, they made the farewell cheerfully, almost gaily.

The corporal carried a big box of food back to his company. After he had reported to his commanding officer, he divided the treat indiscriminately with his buddies. "Hi," he cried, over and over. "Have a piece of mom's fried chicken!"

The field director stands on the side watching the miniature drama. His boy is in Korea. But who knows that?

TWO WOMEN go walking about among the men. They are not in uniform, but that they are on familiar ground is obvious. They are continually surrounded by boys as they move along. Down here is a group doing a little impromptu harmonizing, led by the chaplain's wife, who seems to be having the most fun of all. Over there the field director's wife is the center of another group looking at pictures. Dozens of pictures of sweethearts, young wives, babies, small brothers, little mongrel dogs and thoroughbred horses. One boy waits until the others have shown their pictures, then he timidly displays a soiled snapshot of his home on the farm. Eagerly he identifies each member of his family and describes every room in the modest house.

"This is my home church, ma'am," says a drawling southern voice. "That's my pastor there, standin' on the steps." He paused to grin widely. "You know, ma'am, that preacher's got the best hound-dog in the county. I used to go huntin' with him and my dad . . . I sure do wish I was there now!"

No uniforms on these two women, but the grace of God is in their hearts.

SHARP COMMANDS are called and the scattered men immediately become a disciplined company. They march smartly toward the carriers. The Red Cross volunteers and the chaplain's assistants get into their cars and drive from the field. But there is more waiting for the boys, and as they stand at ease for a moment, they glance back. The chaplain and the field director, standing side-by-side in the wind, wave "good-luck."

Early tomorrow morning these two

Christian men will be at their respective offices on the base, ready to interview and counsel and guide scores of young airmen waiting to seek the help only a chaplain and a field director can give. Tonight is just an incident, an incident on the lighter side in their busy lives.

No glory here, and no glamour! This story deals with outwardly trivial things —small services . . . inconspicuous ministries . . . the cup of cold water. But who shall say what is great and what is small, when offered in the name of the Lord!

THE DEEPEST MYSTERY to me is the large number of church members and adherents who are so strangely satisfied with the cold consolation of duty in attending church, rather than the warm sense of constant renewal and power which is such a joy to the sincere Christian. There are people who obstinately refuse to recognize the vital and intimate part of religion, that part which transforms the personality and generates a living faith, bringing them into daily fellowship with Christ.

—FRANCIS I. JACKSON in *The Loneliest Journey* (Westminster)

Physician in the Andes Mountains

By NORMA PETERSON KERN

A Lutheran doctor and his family found refuge from persecution and opportunities for Christian service in a Venezuelan town

DURING THE PAST several years many people have accepted the hospitality of Venezuela. Among the thousands who have come are adventurers and opportunists hoping to make a "quick dollar," shrewd, cunning men and women whose eyes are open to the vast possibilities in this rapidly developing, rich and prospering country. Some have come to invest capital and effort in order to help the development of business, industry and agriculture and to realize a legitimate profit on their investment. Many skilled and unskilled craftsmen and laborers are here to earn a good living in the huge construction program and in the oil fields.

Most have come, however, because they had no other place to go and were glad to take refuge in the open arms of this friendly land. They were the homeless, destitute victims of war-ravished Europe—human beings who once enjoyed the security of good government, employment, education, home and church. In some cases whole families were able to come, leaving the deprivation and the degradation of DP camps,

Mrs. Kern is the wife of Dr. Fred W. Kern, administrative secretary for Venezuela for the Lutheran World Federation's Committee on Latin America.

RESETTLED PHYSICIAN
Dr. Paul Puky

penniless but hopeful. Many times only parts of families could come, for the old and sick had to be left behind.

All left much in the old world—their hopes and dreams, and many loved ones. Only their memories they carried with them, happy memories of happy days; bitter memories, too. It is not hard to understand that in many hearts there remained but little faith in man, and in some hearts little faith even in God.

IN BRINGING some of these people the ministry of the church, we have been privileged to meet a great many interesting people and to hear interesting stories. We have listened to tales which have wrung our hearts—stories which have filled us with shame, horror, pity, anger, and disgust. Occasionally we are privileged to meet men and women of truly outstanding Christian faith, a rare experience in any part of the world.

One such leader in Christian work in this unusual land is a medical doctor, who only 10 years ago was a well-known surgeon with a flourishing practice in Budapest. Now he is a staff physician at a small hospital in San Cristobal, a lovely little city nestled high in the beautiful Andes mountains.

Dr. Paul Puky (pronounced Poo-ky) lives with his wife and three children—a 17-year-old daughter and two sons, 15 and 12—in a small house which the family has recently enlarged, doing all the labor themselves. Now it combines the beauty and comfort of Venezuelan architecture with something of the atmosphere of Europe. In the cool, central patio, surrounded by luxuriant native plants, flowers, and birds, the family gathers for fellowship, study, music, and religious education.

DR. PUKY prepares his children for Lutheran confirmation as they come of age; all are familiar with the Bible. The family attends and assists in the Spanish Sunday school and services of the Templo Evangelico founded by the Evangelical Alliance of the U.S.A. The Sunday school is well organized, but the services are conducted in a manner especially suited for the natives.

Since only occasional Lutheran services are held in San Cristobal, the Puky family is glad for any opportunity for regular Sunday worship. Dr. Puky is the natural leader of the European Protestants in San Cristobal and has cheerfully opened his home to Pastor George Posfay, Hungarian Lutheran pastor in Venezuela, who makes periodic trips to serve the people of the Lutheran faith in the city.

Dr. Puky is an accomplished violinist and appears weekly with a string quartette on a radio broadcast. Recently this group gave a series of concerts in Caracas. The Puky children are also musical and with their parents spend a portion of

each day in music, having their own family orchestra.

ONE OF THREE SONS, Dr. Puky was born in Kassa, Hungary. Kassa, in northern Hungary, became a part of Czechoslovakia in 1918. The family later moved to Budapest. For a time Dr. Puky's father served as foreign minister. Paul no doubt inherited his love for music from his father who also had a passion for music and held weekly musicales in his home for his friends. The family was Calvinist and regularly attended church services. If for any reason they could not get to church the father conducted services at home, a custom which has been perpetuated by his sons.

Dr. Puky studied medicine and surgery at the University in Vienna. After graduation he became a professor in the University of Budapest and also had his private practice there as a surgeon. This was interrupted by the war during which he saw three years of military service as a medic. When the collapse came in 1944 he and his family experienced the hunger and terror of flight with their people. In quiet moments between bombings Dr. Puky would read the Bible to his family.

In Bad Gastein hospital for amputees where, for a short time, he became a staff doctor, they were met by the American forces. Later, when he was forbidden to work as a medic, he got a job in a noodle factory.

THE FAMILY DOCTOR moved into the French Zone and here Dr. Puky again found employment as a doctor. While here he received an invitation to come to Venezuela. Upon arrival he was employed for a time as camp doctor in El Trompillo, the immigration center, but lost this job when the government changed.

Unable to find employment he offered himself for rural work and was accepted and sent to a small, isolated, primitive native village on the edge of the primeval forest in the far eastern part of Venezuela. It was impossible for the family to live here. Dr. Puky made his trips to the sick by donkey. He became accustomed to the heat of the tropical sun and to the torrential rains. He also became used to the chatter of the monkeys in the jungle and to the screeching of the parrots, and learned how to kill snakes. After more than a year in this place Dr. Puky was assigned to Hospital Vargas in San Cristobal where he serves as traumatologist.

Still youthful in appearance, clear-eyed, reserved, Dr. Puky calmly approaches the opportunities and duties of each day. He moves quietly though quickly and with the complete assurance of one who knows where he is going and why. He is loved and respected by the people of San Cristobal and rightly so, for in him they see a man at his best, a man motivated by his love for God to serve his fellowman.

ONCE I HEARD a man quote with approval a novelist's saying that he who meets his obligations to men at the same time meets his obligations to God. Exactly the reverse is true: our obligations to God come first and include our obligations to men.

—From *The Indwelling Christ* by GEORGE C. PIDGEON (Oxford)

AND SING SHE DID!

By L. DAVID MILLER

The funeral service held a note of hope until the singer took over—and then the tears began to flow freely

THE FUNERAL was held in the church. Only one request had been made by the family—that a young lady, a friend of the deceased, should be soloist. The church choir normally sang at funerals, but the pastor promised that the soloist could sing. And sing she did!

The pastor read the words of the funeral service. He gave a simple meditation explaining that when a faithful soul is promoted to his eternal home, it is a time of victory. He expressed gratitude for Jesus' victory over death and the grave. He proclaimed the basis of the Christian's hope for eternal life.

The message was comforting, calming and reassuring. When the minister finished, the bereaved were not so much concerned with self-pity at the loss of a loved one as they were with gratitude for God's love in the creation of life itself and in the preparation of a glorious future for the faithful.

THEN THE SOLOIST took over. She must have thought that it was her necessary function to bring tears to everyone's eyes. "God shall wipe away all tears" was the theme of the minister's message. The singer, however, choked with emotion, brought forth a flood of tears and nullified the comfort of God's Word. The change in the spirit of the service was like shaking a fist in the face of God. The service ended, not with controlled Christian assurance, but with unrestrained emotional outbursts.

Such a situation does not mean that grief is wrong. Nobody expects the family of a deceased loved one to have the composure of the Great Stone Face. It is only the heartless barbarian who is unaffected by death. However, grief is wrong when it is carried to an excess. Hysterical weeping and gnashing of teeth around a casket are hardly a suitable final tribute to a child of God. It shows a lack of faith in God's promises, a lack of trust in God's wisdom and will.

Sometimes people feel that God has double-crossed them when he takes away a loved one. They become bitter and pity themselves as being the victims of a spiritual swindle. As Dr. Joseph Manton said in a radio address, "That kind of sorrow comes pretty close to being a big empty square of selfishness framed with a little thin black border of bereavement."

THE LUTHERAN FUNERAL SERVICE is intended to give comfort and to develop the proper attitude toward death. The minister does more than eulogize the dead. He sounds the trumpets of hope. He assures his people that death is not the end of life, like a blank wall. It is the beginning of a new life, like an open door. Jesus died on the Cross to open the door and rose from the dead as a pledge of our immortality.

Ministers and church musicians are working together that both the spoken

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The Rev. Mr. Miller is associate pastor of Trinity Church, Fort Wayne, Indiana.

MUSIC CAN GLORIFY GOD

word and the sung word will give comfort and assurance. Together they may reason with the family and avoid the use of music which destroys the wholesome spirit of the service.

"Beautiful Isle of Somewhere" is too vague and indefinite to have a place in a Christian service. "Good night here, Good morning up there" is hardly a suitable treatment of heaven. Appropriate hymns from the Common Service Book are far more in keeping with the spirit of the service and the teachings of the church. What better setting of a heavenly theme can be found than, "Jerusalem the Golden" or "Ten Thousand Times Ten Thousand!" What better hymn of reassurance can be had than,

"Our God, Our Help in Ages Past
Our hope for years to come!"

What better hymn of tender comfort than,

"Come, ye disconsolate . . .
Earth has no sorrow that heaven
cannot heal!"

A FUNERAL is not the time for a frustrated soloist, a "friend of the family," to take advantage of the opportunity to sing some dramatic selection such as Malotte's "The Lord's Prayer" as an exhibition of vocal talent. Nobody goes to a funeral with the idea of enjoying a musical concert.

The church choir, or even a quartet, singing the canticles of the funeral service or appropriate hymns of the church make the proper and most effective use of music. Complementing the scripture lessons and the meditation, the music should express the Christian's faith in God and hope for the future. It should employ restraint and good taste. It should never be sentimental or overdone, never intensify the emotion of bereavement.

The organ selections before and after the service should meet the same requirements. One Lutheran organist concludes every funeral on a strong, positive note. As the family and congregation leave, he uses as the recessional, "A Mighty Fortress is our God."

Most churches have improved the procedure at a funeral by having the body lie in state in the church or at the funeral home until time for the service to begin. Then the casket is closed and is not opened again. To have the congregation and the family view the body after the service destroys its strengthening help. Having completed this difficult act before the service, the words and music of comfort and hope have a more permanent effect on the family and friends.

Christian funerals ought to be kept Christian.

Mary Knew Where to Find Help

By PHYLLIS G. BRANDT

The little girl was shy and seemed inattentive, but when a crisis arose she showed what Sunday school had taught her

WHEN THE LITTLE Lutheran mission began to organize in Allen Park, residents of the community investigated the possibility of sending their youngsters to Sunday school. Many families had moved from the city into this quiet and countryfied suburban town. Consequently, the temptation was constantly before them to "postpone" taking their children to Sunday school because of the distance.

Mary Lee was four years old. She gave the impression that she was expecting a huge surprise any moment—her wide brown eyes bubbled over with enthusiasm and mystery. When she smiled, a dimple creased her cheek and you suddenly had the urge to hug her. But she was extremely bashful.

THE FIRST DAY she came to Sunday school, her little arms tightened about her mother's legs and she sobbed consistently until Mrs. Edwards took her home. The second Sunday was a repetition of the first, but as the Sundays passed, Mrs. Edwards finally convinced the child that Sunday school was the hour Jesus chose to speak to little children. She stayed with her daughter until the hour ended. It was a question, however, whether the little girl really listened and understood the stories. Her mind often seemed to wander and when the teacher spoke to her, tears would fill her eyes.

Then one summer morning the sun was hot and inviting as Mary Lee's mother and father packed the picnic lunch and left the community for a day's trip to the lake. They planned to take the girl for her first sailboat ride down Lake St. Clair and Mary Lee was as excited as a child on Christmas morning.

She trembled a little and hesitated before entering the boat. Daddy picked her up and set her on the cushion near the sail. A few moments later the wind carried the small craft out into the blue, deep lake. Mercilessly the hot wind blew upon the sails and the boat dipped frequently from one side to the other. A cold wet spray of water soaked their skin.

"What's the matter, honey?" her father asked. He was enjoying the adventure.

Mary Lee did not answer and her mother began to feel sorry for her.

"Oh, let her be," her father protested. "She'll have to get used to it sometime. We're going to practically live on this boat this summer."

THE BOAT DIPPED LOW into the waves again and Mary Lee let out a low, frightened whimper. Without another moment's hesitation, she knelt, folded her hands and began to sing, "Jesus loves me, this I know, for the Bible tells me so. Little ones to Him belong, they are weak but He is strong."

Mother and daddy looked at each other in amazement and suddenly felt ashamed. Even the wind seemed to quiet down and the rough water became calm. Mary's mother picked up her little girl and hugged her lovingly. In her heart she thanked God for the little Sunday school in Allen Park.

One Day is Worth a Thousand

By WILLIAM RUTLEDGE, III

The pastor who longed for a miracle to happen found his answer when he saw a certain young woman in church

THE CRISIS WAS OVER and the Rev. Arthur Phelps rested comfortably in his hospital bed. The doctor had assured him that in a few weeks he would be able to return to his church and his flock and his work among them.

His full ruddy face was regaining its customary color and he could feel the fresh and renewed stream of vigor coursing through his body. His thoughts turned to the day when he would resume pastoral work. His spirit was stirring and he rested with an eagerness to return.

During his illness one concept had developed dramatically within his mind and heart and was haunting him. His life had been so uneventful. And why, he began to wonder. Would he advance in years from middle age to old age without anything truly remarkable and thrilling happening to him? The scriptural passage about "A day in Thy courts is worth a thousand . . ." haunted him.

ONE DAY in God's courts, one miraculous happening, one thrilling experience —the minister's heart ached for it. He was becoming fearful that this might be the record of his life in the service of the Lord. Would he always do just a simple and competent job and always attend to the tasks that were laid upon him without ever knowing that one touch that would reveal God?

Members of the missionary circle had drawn up a program of visitation so that one called on him every afternoon. This afternoon it was Mrs. Thelma Thompson who called. She was a buxom little woman whose wholesome countenance seemed always beaming, as if some light within her was pouring out. Mrs. Thompson had a touch of graciousness that she had cultivated to anticipate what would please and then proceeded to please.

"We have a big homecoming planned for you. We have missed you a great deal. Others have filled in as best they could but somehow the church isn't just what it should be without you." On she went with the details of how he would be welcomed back to the pulpit the first Sunday morning that he was out of the hospital and able to preach.

That did please him, just as any person is pleased to know that he does his work so well that he is missed and will be welcomed back.

"I SUPPOSE you've heard that Bessie Brougham's daughter is going to Japan as a missionary."

His heart zinged. Miracles—must he look for them in the skies? Must he be content to read only of them in the writings and hear of them in the testimony of others? Bessie's daughter, Betty, a missionary!

He could remember so clearly when Betty was a pig-tailed girl in the primary department. She grew up attractive and vivacious. When she announced that she was going to devote her life to a Christian career, he was simply amazed. He would never have guessed that such an ambition had developed within her.

Now Betty had graduated from college, completed her training for mission work and been assigned to Japan. Surely, he thought, she will experience a day in God's courts. With so many opportunities before her, she chose this career in a strange and faraway land. God must have penetrated her heart and dictated his action.

THE HOMECOMING for Pastor Phelps was all that Mrs. Thompson had promised. The pulpit was filled with flowers. The choir loft was full. The church was crammed and the worshipers looked upon him with a high expectancy. After switching on the light over the open Bible on the pulpit, he took the manuscript of his carefully prepared sermon and laid out the pages neatly. Then the returning minister looked down the aisles and over the worshipers. He experienced something of a shock when he saw little Bessie Broughman in her usual seat. At her side was her daughter, Betty, and on the other side was her husband who rarely attended church.

Pastor Phelps swallowed hard to dissolve the lump in his throat. This was truly a day in God's courts. The significance was not his homecoming; but her outgoing as a missionary to Japan. Was this not the message that the people should hear? Was there anything miraculous in his return, in comparison to the miracle of Betty's departure?

HE LEANED his elbows upon his prepared sermon and spoke out to his congregation in a way that they had never heard him speak out before. "This is Betty's day, her day in God's court. We have all watched her grow up in this church. She is a product of our church. Her spirit has been perfected in our church. Now she worships with us before she goes abroad and starts her career

as a missionary in distant Japan."

He continued until he felt that Betty had been fully introduced to the people. The rest of his sermon was addressed to her.

"There will be days when you will feel despondent and wonder whether it's been worthwhile. Take the advice of an old hand in the Christian ministry and never try to judge yourself. There will be days when your heart will ache for parents and relatives and friends who are thousands of miles away. There will be days when everything will appear hopeless and lost. I want you to remember this one Sunday morning when an old preacher came back to his pulpit and his heart was lifted up by the news of your new career."

At the close of his sermon he pointed to the profusion of flowers. "These beautiful flowers were intended to add to the occasion of my return. They have fulfilled this mission. I want your father and mother to take them home after this service and use them to beautify your home and add to the occasion of your departure."

He concluded by calling upon the congregation to rise and join him in prayer for Betty, beginning, "Oh, Lord, look

down upon this young girl and may the memory of this moment in Thy courts always sustain her through the years of service that lie ahead for her in faraway Japan . . ."

BETTY'S FACE was flushed with the drama of the occasion. "Oh, Pastor Phelps, I'll never forget this Sunday morning. It's so wonderful to know that I have such support and interest to take with me . . ."

A brisk breeze whisked down the center aisle and caught up the pages of his prepared sermon. The pages scattered over the rostrum. Betty started to help pick them up.

"Oh, let them alone. The janitor will pick them up in the morning."

Now he understood the Psalmist, who had written, "A day in Thy courts is worth a thousand . . ." This was the day.

We Are All Witnesses

INTO OUR NEIGHBORHOOD came a new family and promptly I made a call upon them. The result was polite, but noncommittal. Later other calls were made until several years had passed. But each time a dead end seemed to be reached. The excuses were variations of the usual. "We sleep too late Sunday mornings . . . we have work to do around the house . . . our parents made us go to church when we were children and now we can make our own choices, and so don't want to go . . . the weather is usually bad on Sunday."

After a while I began to collect quite a few excuses, yet there wasn't a new one in the lot.

Nevertheless something kept telling me to keep contact and after about three years of this I was startled one Sunday to see this family approach me at the church door after service.

"I am happy to see you here," I said.

It was the woman who spoke. "We just had to come. We began to be ashamed of ourselves."

Sensing that something had been at work of which I was not aware, I asked them to wait a bit until I could talk with them further. Then I got a story which makes us realize we are all witnesses.

"You know that elderly couple who left the church before us?" the woman continued. "You have called upon us many times and we made one excuse after another. But we noticed this couple passing our door every Sunday morning. It didn't matter if it snowed or rained, if the sun was shining or if it was cloudy. We began to wonder what was here that made them do that. Finally we wanted to find out. If the church meant so much to them there must be something there worth while. They never said anything; they just passed our door on the way to church. So this morning we followed them. We found there is something in church we should have. We're coming back." And they did.

Suppose someone followed each of us? What would happen? What would they find?

—W. R. SIEGART

FIVE MAKE A FAMILY

ENOUGH IS ENOUGH

"LUMBER COME?" demanded Dan, almost before he was inside the door. His kiss was definitely of the absent-minded variety.

"Lumber? Karen, you may carry in this milk, now. What lumber?"

"Lumber?" Pete was with us in a flash. "You going to build something?"

"Stopped at the lumber yard this morning and ordered lumber to line this shed. Your mother has been after me to get that place finished. If I start right in on it now, I ought to have it finished by Thanksgiving."

He beamed as proudly as though the job were already done. I pulled myself together and tried to smile back. However, the effort must have shown in my face for Dan looked worried. "It is what you wanted, isn't it?"

"Of course! It will be lovely. I'm just so surprised, that's all." How could I tell him—with the children standing there listening to every word—that having the shed finished by Thanksgiving would not be worth the hubbub? It's in the summer I want a dining-room looking out over the garden. By November there will be nothing worth looking at out there anyhow.

A DOZEN OBJECTIONS crowded to my lips, but, as he said, this is what I've been wanting for years. I couldn't very well object just because the timing was off. I fixed my face in a resolute "cheese" expression and went on stirring the lamb stew as though it were responsible for this addition to the family program.

It was Karen's turn to say grace and as she rattled to a triumphant conclusion, I added a silent, "Let the WORDS OF MY MOUTH and the MEDITATIONS OF MY HEART be acceptable in Thy sight." Thus fortified, I felt better prepared to discuss the new project—for I knew that would be the topic of our table talk.

"Yes," Dan began, as he ladled stew onto the first plate. "I decided there was no time like the present."

"My!" I exclaimed, trying to keep it light. "Did you think of that all by yourself? Pass the plate this way, Karen. I'll serve the salad."

"This enough for you, Susie? Or can you eat some more? As a matter of fact, I didn't!"

"No?" This time I was really curious.

"No. I rode downtown with Charlie Mawson and he wanted to know if I didn't have a good big remodeling job or something he could help me with evenings for awhile."

OUR EYES MET and we smiled our appreciation of poor Charlie's plight, carefully refraining from saying anything the children could pick up. But as often happens, Karen was well ahead of us. "I guess he's getting tired of having Mrs. Mawson's sister there," she remarked. "Marilyn says she hates to take money for babysitting any more. She feels like she ought to pay the people for letting her spend the evening out."

"Why?" demanded Susie.

But Pete, with an eye to the main chance, saved us the necessity of an-

swering. "How much would she pay?"

"Nothing, silly," Karen replied. "Can't you tell when people are just talking?"

"No. And you shouldn't say things unless you mean them."

"There's a bad girl in my room at school tells lies," Susie informed us. My heart sank and a glance at Dan showed that he too remembered that the last time this bad little girl came into the picture it turned out she was Susie.

"What kind of lumber did you order?" I brought the conversation back to what turned out to be a safe subject after all.

"Knotty pine. Now don't faint. The fellow had some seconds he'd been trying to get rid of. It was just enough for our purpose so he let me have it at quite a bargain."

"Oh, that will be beautiful. Too bad it didn't come so you and Charlie could start on it tonight while I go to the Leadership Training Class at the church."

"Charlie's coming over, all right. He's going to measure for the pipes and stuff. Seems he knows how to put in all kinds of plumbing, so he'll help run some heat out there. Why, it would be crazy to go to all that work and not be able to use the room till spring! Anyhow, he'll work out the specifications tonight and let me know what to order. And while he's doing that, his better half will be babysitting with our kids so we can both go to the church."

"Look, when you men get together, you should write me a letter about all the plans you make. I can't keep up. Since when are you going to the class?"

"Oh, I've been thinking about it for some time. But I knew you wanted to go and, after all, I am away from the house all day. It's only fair that if one of us goes, you should be the one to get out."

"But, Dan, it never dawned on me you'd even think about going. Everyone says you're the best scoutmaster we ever had. I'm afraid you won't find much to learn."

"You flatter me! I could probably learn a lot about handling kids. No one ever knows so much he can't learn more. But I was thinking about the straight Bible course. Our Bible class on Sunday morning is more about how particular bits of the Scripture apply to everyday living. Lots of the fellows say they never realized how much of the Good Book applies to everyday questions of right and wrong. They are looking for answers."

Pete nodded understandingly. "The Bible is God's Book. Full of rules like 'Be ye kind' and 'Remember the Sabbath Day.' "

"Full of rules," Karen told him, "but nobody keeps them."

"I do! Well, daddy does."

"No, he doesn't. Nobody in this whole wide world can keep them all, and we all need salvation."

"I don't," said Susie.

"Don't what? You don't even know what I was talking about!"

"I do, too. And I don't need any."

"Salvation?"

"Yes! I had it."

Dan looked as perplexed as I felt. Who had been talking to our little six-year-old about salvation? No one should confuse a little child by talking about things that are way over her head!

"When?" demanded Karen. "When did you have it?"

"Last year! Last year when the bee stung me."

"What bee?"

"The bee in the playground and the teacher put that on the hurt! I had enough."

Personal Problem Clinic

Business venture

QUESTION: In spite of my protests my husband left a good job as a salesman, in which he was successful. A few months ago, he and another man entered a business of their own. This business had failed once or twice but they believe they can make a success of it. We are now left with almost no cash for living expenses, because almost everything has to be "plowed back" into the business. Neither Jim nor his partner has much of an idea how long this will last, but it is mighty hard on all of us. We have to live and a certain amount of money is necessary.

I am disgusted with this business venture. It seemed so unnecessary. I can't help believing Jim made the change because he felt inferior and exploited in the other job, and wanted to be rated as a "businessman" in his own right.

REPLY: I hope Jim and his co-worker have made the change for a better reason than you assign. Of course, people take venturous steps at times to gain attention and recognition. Without a careful appraisal of his former situation and the new enterprise, he would merely be gambling.

When such a move is made for valid motives and with an understanding of the difficulties, one must exercise extreme patience with the current sacrifices in the hope of later rewards. If the attempt fails there will be disappointment for all, and the whole effort will have to be written off as "experience," from which, one may hope, something has been learned.

Actually you are a partner, even though your counsel was not followed. Involved as you are, you have to go along with the experience with all the self-control you can command, throw no cold water, and hope for a successful outcome.

Favoritism

QUESTION: A very dejected teen-ager came to my house a few days ago and just about cried her eyes out, because of the favoritism which her parents practice in their home. Janet has a younger brother who is smart and good-looking. He also knows how to get next to his father and mother. He receives the favors and gets the spending money whereas Janet is cut short in clothes and cash.

She is also left out of family doings in which she obviously belongs. The other three sometimes go for a drive without even letting her know; then when it is too late she finds herself alone. The parents seem to think that because she is older she can fend for herself, but the girl feels like an exile in her own home.

REPLY: These parents seem to have little understanding of human nature and no concern for their daughter's feelings. Through the centuries the playing of favorites in families and other groups has proved a big trouble-maker.

It may be that these parents have no ill intent, but are so unobservant, unimaginative, and impulsive that they are unaware of what they are doing to their daughter. It doesn't seem likely that they are going to "catch on." The girl cannot well tell them, so someone else must. Someone should have a good-humored but candid talk with both of them, and—if you are in their confidence—you are probably the one to do it. If you do not feel equal to the task, see that someone else does it. In any approach these parents should be credited with good intentions. Charge the unfortunate attitudes and practices to preoccupation and oversight. The presentation ought to be straightforward but as pleasant as possible. More will be accomplished if they are not "rubbed the wrong way."

This direct approach may well be supplemented by indirect means. Let one or more families invite the girl to go with them for short trips, picnics, and other outings, and pick her up.

—EARL S. RUDISILL

First Aid for Dull Marriages

Background to Marriage or The First Twenty Years. By Anne Proctor. Longmans. 141 pages. $1.75.

It is a good and somewhat rare experience to be eager to recommend a book to all one's friends, married or single, man or woman, teen-ager or middle-ager. But *Background to Marriage* is unique. It is not written by an M.D. or Ph.D., but by a woman who has seven children, and who has found—during nearly a quarter-century of marriage—the secret of enriching rather than diluting the formula for married happiness.

After explaining her basic philosophy of marriage, Mrs. Proctor discusses in her first chapter the physical side, the "bond which makes marriage different from friendship." She writes with the wisdom and authority of a woman who appreciates the power, the responsibility and the "God-given gift of the natural expression of married love."

Hers is no clinical analysis. It is intimate, personal advice given by a delightfully candid, often humorous and genuinely mature person.

Every aspect of marriage is included in the book, from quarreling to infidelity (and she suggests never taking a quarrel to another person, unless it be to a stranger, which might solve the run-home-to-mother problems of a young bride).

The author's thesis is that any problem can be solved by two people who love each other if both face it in a Christian spirit. It is not by accident that Mrs. Proctor quotes St. Paul so often. She appears thoroughly familiar with his teachings.

Wives might leave the marked page open to "The wife who has felt as if she were Cinderella all day, washing and cleaning and cooking, needs to be turned into a princess for a while at night by her husband's appreciation of her and of her work."

And if she's quite honest, she will let her husband read to her that "husbands need the cherishing we promised to give them. The husband who has had an irritating day at the office and who has been frustrated or depressed by his work needs to have his self-confidence restored by the welcoming appreciation of his wife, and by the feeling that though the outside world may not appreciate him, he is a person of consequence in his own home."

A large proportion of adults find marriage both frustrating and disappointing, according to the divorce statistics. Frustration, however, is not something brought upon us, but "a state of discontent which a man brings on himself by his reaction to life."

It may be because youth has been led to expect sentimental perfection, and if perpetual bliss is not found with one partner, the too-easy alternative is to try again with another. Or perhaps parents are at fault when they allow a child to do only those things which please him. There is a place "for getting on *at once* with a disagreeable job" which must be done sometime. Otherwise a child will develop into the man or woman who expects someone else to do his routine or unpleasant tasks, and feels abused if he must do them himself.

It would be difficult to find a single problem, from bringing up toddlers and adolescents to solving major religious difficulties which has not received wise comment in this slim volume. This is also a good book for husband and wife to read together. If their marriage is satisfying in every way, they will heartily endorse Mrs. Proctor's viewpoint. If it has become dull, there are suggestions for revitalizing the relationship. If it has been bent, twisted, or broken, they may find the necessary impetus or inspiration for mending the marriage and restoring much of its original joy.

VIRGINIA VEEDER WESTERVELT
Altamont, New York

An Adequate God

Your God Is Too Small. By J. B. Phillips. Macmillan. 140 pages. $2.

The helpful, lucid style which brought much happiness to the readers of *Letters to Young Churches* is duplicated in this little book. The author deals clearly and cogently with the problem of man's indifference to Christianity. Why do so few respond to the reality of God, His grace and His love? This question is the background on which the penetrating insights are presented by the author for the instruction of both skeptic and believer. The answer to this question is presented in two parts—the destructive, and the positive.

The destructive deals with 13 "unreal gods," deterrents to a fundamental and happy faith in God. In these brief portraits of unreal gods, the reader frequently finds his own experience running parallel with the descriptions of the author.

The constructive deals with the description of "one adequate God" and presenting a positive approach to Christian fact and faith. Since the author is pleading for realism in the reader's thought and response to the grace of God, it is refreshing to find that at all times he uses a realistic approach to the problem and at no time does he rely on sentimental or stereotyped arguments for faith. This, perhaps, is the greatest virtue of the volume. JAMES M. SINGER

Altoona, Pa.

Get Ready to Die

And Peace at the Last. By Russell L. Dicks and Thomas S. Kepler. Westminster Press. 94 pages. $1.50.

This is a study of death. It is published in "The Pastoral Aid" series of books. The preface states that it is written for those who like to plan their lives ahead so that the inevitable does not overtake them and find them unprepared, and also it is written for those who have come close to the time of death and welcome help in passing through the experience of dying.

The first half of the book presents the story of a cultured person who, in imagination is going through the experience of dying. It deals with such topics as the patient's resentments, anxieties, hopes, and faith. Beginning at a period three months before his imagined death, the writer discusses the thoughts and experiences that a man has as he approaches death.

Dr. Dicks, who wrote this portion of the book, is associate professor of pastoral care in Duke Divinity School. He states that what he says about approaching death is based upon 20 years of close and intimate ministry as a hospital chaplain to a large number of dying people.

This part of the book will be a guide to persons who in any way minister to people approaching death. If placed in the hands of intelligent persons who know that they are near death, it could be extremely helpful.

The second half of the book is a compilation of writings, both ancient and modern, concerning death. ROLAND G. BORTZ

Palmerton, Pa.

Episcopal Theology

The Christian Gospel and the Parish Church. By Charles D. Kean. The Seabury Press. 142 pages. $2.50.

This is a group-discussion text for use in Episcopal churches. It is based on a series of four texts on Christian faith and life. This series is aimed at an intelligent grasp of Episcopal theology by the laity. Dr. Kean's contribution is intended to translate theology functionally in the local parish church. It is clear, very practical and breaks down such theological terms as justification, salvation, judgment into simple and understandable terms.

Treatment of baptism and holy communion would not satisfy Lutheran theology. Universal priesthood is interpreted in line with the ULCA statement adopted at the Seattle convention. What is done in this book for Dr. Keim's communion is done even better by Dr. Martin Heinecken in *Basic Christian Teachings.* The author is rector of Grace Episcopal Church, Kirkwood, Missouri. AMOS JOHN TRAVER

Hamma Divinity School

OVERSEAS

SWEDEN: Karlstad. Sept. 21.—BISHOP Dick Helander of Strangnas will be tried before the court in October. He is accused of having written or contributed to the writing of some anonymous letters which were circulated in the Strangnas diocese in October 1952, before his election as bishop. The letters contained slanders against well-known clergymen, some of whom were also candidates for the bishopric.

The trial is the consequence of police investigations about the anonymous letters on the request of a young theologian, Pastor Segelberg, who without being a candidate for bishopric was nevertheless slandered in the letters. Because Segelberg has himself written on church matters in newspapers under a fictitious name, he was suspected of having something to do with these letters. In order to be cleared of such suspicions he carried the matter to the police.

Bishop Helander broke down under the tension of the suspicions and accusations. Soon after his installation in March he got sick leave, and has not yet returned to work.

THIS "LETTER CASE" has been front-page news in the papers through many months. Never before has a bishop been accused of a similar thing. Though denying all guilt, Bishop Helander has not been able to prove that he is completely innocent. It has not been proved that he has any direct connection with the letters, but he has dealt in a mysterious way with typewriters. Why should he for instance buy a typewriter under a fictitious name, if he had nothing to conceal?

The church magazine *Var Kyrka* argued in an editorial a few weeks ago that Bishop Helander had better resign as bishop, even if he is not guilty of what he is accused. His vague answers, the dealing with typewriters, and so forth show that he is not a man of the kind the church needs as bishop.

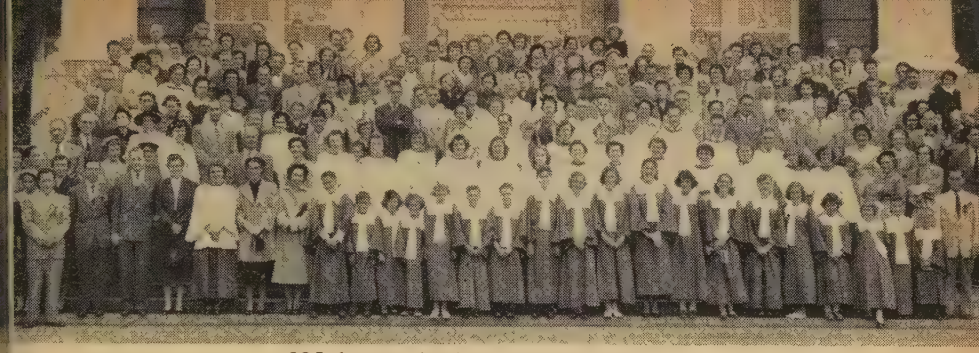
The paper of the union of Swedish pastors, *Svensk Kyrkotidning,* had another opinion: it would be wrong to act preceding a court trial, it said. Better wait until it is clear what can be proved and not proved of Helander's guilt.

The police investigations have brought to light personal antagonisms among leading theologians, especially in the theological faculty of Uppsala. Are there behind these antagonisms also gulfs between theological and church factions?

At a convention of all pastors of his diocese in August, Archbishop Brilioth spoke very seriously of the gulfs inside the church, and prayed for better unity. In the opening address of the official church assembly, now meeting in Stockholm, he took up the same subject, though not mentioning the absence of Bishop Helander.

Everybody, except the enemies of the church, deplores that there are in church life such personal antagonisms as have now been brought into public. The church suffers. It cannot be said of all church leaders and theologians as it was said of the ancient Christians: "See how they love one another." The whole "letter case" shows that a good character is not self-evident product of life in the church. Most commentators say that the Helander case shall not judge the whole church. The other bishops are high above any suspicions of this kind, and most pastors and theologians are friendly to one another. But that something like this is happening is enough to create serious self-examination in every church member.

—STEN RODHE



325 (COUNT 'EM) AT FIRST SERVICE

After three months' visitation in northwest Frederick, Md., mission developer Carroll L. Boyer called together members of his new Church of the Good Shepherd for a first service, with the result shown above. This service was held in Brodbeck Hall, Hood College. Subsequent services have been in Staley Park fieldhouse. Youth group is to be formed soon

GEORGIA-ALABAMA:

Ex-Chaplain to Serve As Medical Missionary

DR. HERBERT P. STELLING, who resigned a Navy chaplaincy to study medicine, was commissioned medical missionary to India, Sept. 13, at Resurrection Church, Augusta, Ga. Dr. Charles E. Fritz, president of synod, and Pastor Harvey L. Huntley conducted the commissioning service.

Dr. Stelling, a graduate of Southern Seminary, served the Capon-North River parish in the Virginia Synod before entering the chaplaincy in 1944. Upon completion of pre-medical training at Wittenberg College he received his M.D. from the Medical College of Georgia in 1951. Dr. Stelling, his wife, and two children, left by plane Sept. 29 for India.

THE LUTHERAN DAY SCHOOL at St. Paul's Church, Savannah, opened Sept. 8 with an enrollment of 104 children. Staff includes Pastor J. L. Griffin, superintendent, an assistant superintendent, and five teachers.

THE GEORGIA-ALABAMA Women's Missionary Society held its 39th annual convention Sept. 22-24, at Camp Lutheridge, N. C. New officers are: Mrs. Donald R. Poole, president; Mrs. E. P. Eyler, vice president; Mrs. Paul J. Renz, secretary; and Mrs. S. L. Piedot, treasurer.

LUTHERAN CHURCHES of Atlanta and vicinity will jointly sponsor a Fall Leadership Training School at St. John's Church Nov. 9-20. Pastor Paul J. Renz is dean of the school. Redeemer Church will conduct a School of Religion Oct. 26-30, with courses on Bible study, teaching methods, and youth problems.

JERUSALEM CHURCH, founded 1734 by the Salzburgers, Ebenezer, Ga., held its fall preaching mission with Dr. F. W. Brandt of St. Paul's Church, Columbia, S. C., as guest preacher.

ST. JAMES' CHURCH, Brunswick, Ga., reports that plans are being made to sell the present church buildings on U.S. Highway 17, and construct new ones on a recently purchased lot in northeast Brunswick.

PASTOR DONALD R. POOLE, Our Saviour Church, Albany, Ga., held a ground-breaking service Aug. 2, for the $45,000 first unit of the new church building. Project is to be completed this fall.

CHRIST ENGLISH CHURCH, Cullman, Ala., has been completely redecorated at a cost of $2,500. Pastor C. J. Rice reports that improvements include painting, new windows in the basement, new light fixtures in the chancel, and new carpet. The work was paid for by the Ladies' Aid Society.

FRANK C. JONES, JR.

Leaguers, Laymen Active in Michigan

SYNOD'S SUMMER CAMP on Gun Lake near Kalamazoo proved its worth through the summer. The State Luther League convention, Sept. 5-7, drew a capacity attendance of 80. Recently elected national president John C. Stacy furnished leadership for discussion periods. The main item of business was the '55 national convention to be held in Michigan. Likely spot is the campus of the University of Michigan.

SYNOD'S LAYMEN held their annual retreat at the camp Sept. 11-13. Sixty men heard Zeb B. Trexler talk on "The Brotherhood and Christian Stewardship." Pastor Charles A. Hackenberg of Toledo spoke on "Gambling for Good." Services were conducted by Pastors Donald W. Stoughton of Battle Creek, Robert J. Lignell of Grand Rapids, and Raymond A. Heine of Monroe.

SYNOD'S Eastern and Western Conferences met Sept. 14 and 15. "The Church and Its Ministry" was the subject of lectures by Dr. H. Grady Davis, Chicago Lutheran Seminary professor. Synod President Dr. Frank P. Madsen reported regarding missions in Muskegon Heights and the Livernois-Fenkell area, Detroit, Niles, and southwest Saginaw. Summer surveys were made in Lincoln Park and Rosedale Gardens, Detroit, Benton Harbor, Battle Creek, and Clare. He also reported that the summer camp had an enrollment of 321, an increase of 123 over '52. Officers of the conferences were re-elected: West Conference president, Pastor Everett P. Bunck; secretary-treasurer, Pastor Robert J. Lignell. East Conference: Dr. J. Earl Spaid, president; Pastor Robert F. Haskel, secretary; and Edward Sheldon, treasurer.

THE INSTALLATION Sept. 27 of Dr. Luther W. Slifer as pastor of Christ Church, Detroit, was conducted by Synod President Madsen. A reception followed.

THE ANNUAL CONVENTION of synod's Women's Missionary Society is being held Oct. 14 and 15 in Resurrection Church, Detroit. Mrs. Virginia Hoover Maytag, Argentina; Miss Belle Bogard, Japan; Mrs. T. T. Wiley, United Council of Church Women, Detroit; and Dr. Luther W. Slifer are to speak.

TRINITY CHURCH, Ann Arbor, observed its 60th anniversary Oct. 4-11 and the 35th anniversary of the ordination of Pastor Walter M. Brandt, as well as the 35th wedding anniversary of Pastor and Mrs. Brandt. The blessing of new church porches and a set of organ chimes was a special feature of the week. Special speakers were President Madsen, Pastor Everett P. Bunck, Dr. Henry O. Yoder, and Pastor Erland J. Wangdahl.

WALTER M. BRANDT

GROUND-BREAKING services were held recently at Christ Church, Clarendon Hills, Ill., one of Illinois Synod's newest missions. Shown during ritual are (center) Robert Wahlstrom, president of church council; the Rev. Robert Hooker, mission organizer (left), and Pastor Norman Thalman

MIDWEST SYNOD:

Midland College Host To LL Convention

MIDWEST SYNOD Luther League held its 26th annual convention at Midland College recently, attended by over 325 Leaguers. A new feature was a series of 15-minute talks by members of various professions on the convention theme, "Serve Our Saviour." They were Clinton Von Seggern, Scribner, farming; Dr. W. F. Zimmerman, Fremont, teaching; Mrs. Mildred Von Seggern, Scribner, housewife; Senator Herbert J. Duis, Gothenburg, government; Martin Koolen, Lincoln, business; Pfc. Maurice Anderson, Fort Riley, Kan., military service.

Feature addresses were by Dr. Paul W. Pieckman, president of Midland College; Mike Schon, vice president of the Luther League of America; Dr. E. B. Keisler, president of Central Seminary; and the Rev. John Streng, Beatrice.

TWO NEW leagues were received into membership: St. Matthew's, Pleasant Valley, and Immanuel, Hoisington, Kan. The annual life service scholarship of $200 was presented to Mr. Dan Breunsbach, a preseminary student at Midland from Home, Kansas.

DICK DASENBROCK, high school senior from Creston, Nebr., was elected president. Other new officers are: Gerry Mueller, Columbus, vice president; Anita Krohn, Grand Island, Nebr., corresponding secretary; Jo Ellen Larson, Stanton, Nebr., recording secretary; and Pauline Krug, Russell, Kan., treasurer.

TEN "Publicity Workshops" have just been completed in Nebraska, under the direction of a committee of National Lutheran Council church leaders. The Rev. T. J. C. Schuldt, Fremont, is chairman. Erik W. Modean, head of the News Bureau of the NLC Division of Public Relations, and Darrol Thompson, publicity director at Midland College, spoke. LORIN J. WOLFF

BENEFACTORS

story of the week

THREE YEARS AGO, a 20-year-old Korean—Bok Mon Her—was baptized by American Baptist missionaries in Chinju, near Pusan. Because the young man expressed interest in furthering his education, the missionaries contacted Professor Keith James at Baylor University, Waco, Tex.

Professor James volunteered to sponsor young Bok and the necessary red tape was unraveled last May 11.

That day, however, a tornado swept out of the Texas sky, ripped and zig-zagged through Waco leaving a trail of 114 dead and millions of dollars of property damage. Two of the 114 were Professor James and his wife, caught in the funnel of roaring air as they waited for a traffic light.

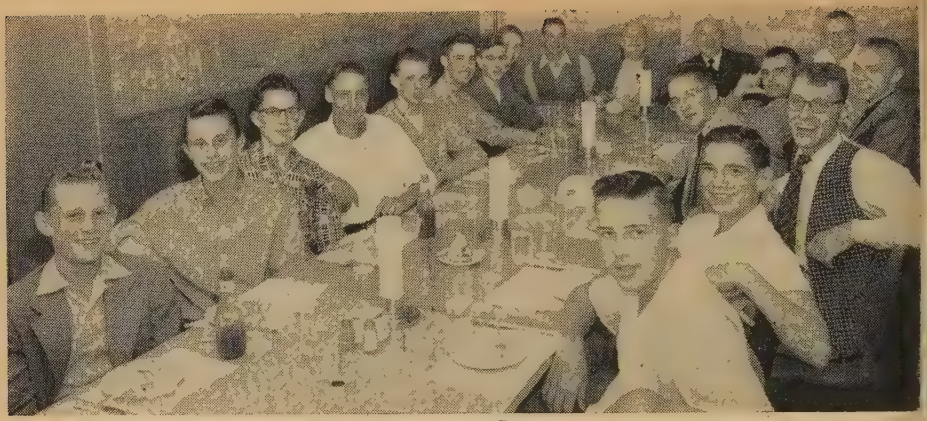
A week later, Bok "cried and prayed" when the news of the couple's death reached him in Chinju. He wasn't aware that already, members of the professor's adult Bible class had decided to "memorialize" their teacher by sponsoring young Bok.

More red tape and trans-Pacific correspondence resulted as Baylor University arranged to admit the Korean to the fall term. Bok was further delayed when U.S. immigration authorities demanded detailed income tax information from the head of the Bible class at First Baptist.

Meanwhile, Bok got a job in the Pusan serviceman's center in order to improve his English. When the final okay came through, he said good-bye to his mother, father, three brothers and two sisters and boarded a boat for San Francisco.

LATE SATURDAY NIGHT, Bok arrived in Waco. Next morning, he was escorted to First Baptist to meet his sponsors.

He was so happy, he told them, that he didn't mind taking their suggestion to change his name (Bok Mon Her) to Herman Bok so they'd have an easier time pronouncing it. Next day, he enrolled at Baylor. —DICK SUTCLIFFE



NO VACANT CHAIRS

When Pastor Paul L. Wetzler of Salem English Lutheran Church, Minneapolis, invited to a luncheon recently all young men of his congregation who have decided to enter the ministry, or who are seriously considering doing so, everyone invited showed up. In the group to which Pastor Wetzler was genial host are shown (clockwise around table) David Brower, Robert Sandberg, Ronald Nesheim, Glenn Nesheim, Richard Dordan, Melvin Grimsby, Gerald Hibbard, John Vorlander, Augie Heide, Dr. J. H. Dressler, Pastor Wetzler, Melvin Jacobson, Robert Wetzler, Garrett Mandeville, Wendall Jacobson, William Bruehl, Richard Wetzler and Wayne Hamre. Gathering produced good fellowship, some serious conversation.

NEW YORK:

Tonawanda Dedicates Strategic Area Church

BUFFALO—Approximately 350 people witnessed the dedication of the Good Shepherd Church building in September. Situated in Tonawanda, on the main route to Niagara Falls, the congregation commands a strategic coverage of a fast-growing suburban area north of Buffalo.

The building, erected at a cost of $55,000, is a blend of traditional Gothic and contemporary modern architecture. An unusual seven-foot cross is suspended by chain over the altar. Greek letters spell out the message that Christ is victorious. The cross was especially designed by Architect Benjamin Faunce, as was a cross for the pastor, the Rev. Joseph F. Callahan.

Dr. Frederick R. Knubel, president of the New York-New England Synod, preached the dedication sermon and the Rev. Hermann B. Miller, conference president, served as liturgist with Pastor Callahan.

Lutherans of Buffalo and vicinity, through the local Church Extension Society, contributed one-third of the cost. The Board of American Missions and the congregation supplied the remainder. The parish numbers 210 confirmed and 370 baptized members.

RESURRECTION CHURCH, Buffalo, the Rev. Ernest French pastor, has installed a parish worker in the person of Miss Gaynell Paepke.

THE ANNUAL fall meeting of the Western Conference was held recently in Grace Church, Dunkirk, the Rev. Eugene H. Roth pastor. Dr. Knubel addressed the convention on the importance of attaining the full apportionment goal of the synod on the occasion of its 25th anniversary in 1954. The Rev. Wilfrid A. Schmidt, Emmanuel Church, Rochester, and Clarence Neun, Resurrection Church, Buffalo, were elected to serve on a committee to study reorganization as the Western Conference representatives. The Rev. Hermann B. Miller, president, presided.

FRANKLIN L. JENSEN

HIO:

2 New Congregations tart Worship in Ohio

TWO NEW CONGREGATIONS in Ohio arted their worship on Sept. 13. At ayton, in Greenwich Village, Pastor larold L. Figley conducted the first serv- e of Messiah congregation for 100 hen, women, and children. Pastor Figley as been on the field as a mission de- eloper for the Board of American Mis- ons since his graduation from Hamma ivinity School last May. The mission as been assisted by Pastor Carl Coad nd members of Westwood Church who egan a Sunday school in the Greenwich illage school last winter, and provided unday school teachers. The congrega- on is in a rapidly growing housing area.

IN THE Kenwood area of northeast Cin- nnati, 48 adults, largely from Norwood hurch served by Pastor John E. Hofer, egan services Sept. 13. Pastor T. Robert ergman, a May Hamma Divinity School raduate, is serving here under appointment f the synodical home mission board. A ongregation will be organized at soon as 50 harter members are secured.

PASTOR WAYNE O. PITTINGER has been ading a group at Wilmington which has een meeting in a Seventh Day Adventist hurch. At Toledo, Pastor Allen G. Young- lood expects to have the necessary charter membership for a Negro congregation soon. The former Grace Church property was purchased by the synodical home mission board and will provide facilities for the new congregation in the middle of a neighborhood now completely Negro.

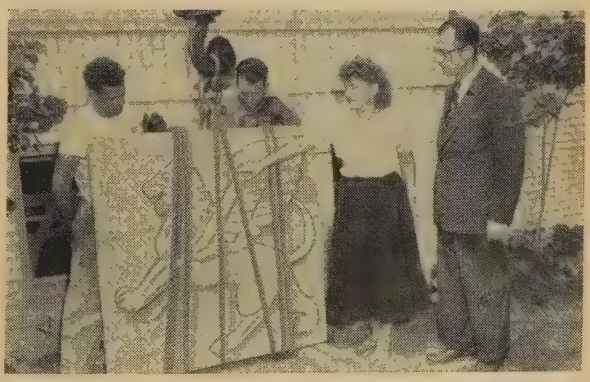
MISSIONARY Superintendent Albert H. Buhl is expecting all four congregations to be organized by the close of the year, and ready for membership in the synod next May.

CONFERENCE MEETINGS will receive the attention of pastors and congregations this month. Western Conference met in Olivet, Sylvania, James L. Keyser pastor, Oct. 5-6; Eastern in Grace Church, Dover, Carl Driscoll and Frank H. Jogwick pastors, Oct. 7-8; Southern in First, Miamisburg, Joseph W. Frease pastor, Oct. 12-13; and Central at St. Michael's Church of the Doylestown parish, John R. Long pastor, Oct. 14. All four conferences will hear Dr. W. Carl Satre of Augsburg Church, Toledo, speak on "The Nature of the Church." Dr. Satre heads the 16-member commission studying the organizational structure of the ULCA.

Elections will include nominations to the synod for delegates to the Toronto ULCA convention.

THIS WINTER four congregations will be housed in new units. On Sept. 13 Trinity, Lakewood, the Rev. J. Louis Wolf pastor, dedicated a two-story brick parish house, erected at a $72,000 cost. The dedication marks the completion of the first stage in a building program which will reach $93,000.

GRACE CHURCH, Dayton, the Rev. Harry



ION IN CONCRETE. This /inged Lion of St. Mark, sculp- ared on an 800-pound concrete laque by Mrs. Buni Hurlong of rden, Del., will fill a vacant che in facade of St. Mark's hurch, Bellefont, in suburban /ilmington, Del. Mrs. Hurlong, hose parents are members of t. Mark's, points out detail to astor W. Russell Zimmerman

W. Hanshue pastor, dedicated a $25,000 basement Sunday school addition Sept. 13. A superstructure can be added later.

TWO CONGREGATIONS will soon be moving into complete new buildings. Messiah, Lyndhurst, the Rev. Oliver A. Rajala pastor, sold its former Cleveland Heights building and moved to a rapidly growing suburb. Services have been held in a community center. By the end of September Sunday school was held in a new building, designed in contemporary architecture. At Cincinnati, Roselawn Church, the Rev. Robert F. Berger pastor, will be leaving its outgrown chapel for more spacious quarters in a new building in a growing **area.**

A FIFTH congregation hopes to be using its new $150,000 parish education building by the end of the year. The cornerstone was laid at First Church, Miamisburg, the Rev. Joseph W. Frease pastor, Sept. 20. Walls were already up and the roof on by that time.

NEW SALEM CHURCH of the Logan County rural parish, the Rev. Philip A. Tammaru pastor, was 100 years old Sept. 13. President George W. Miley was the speaker . . . ST. PAUL'S, Warren, the Rev. Charles W. Cassel pastor, celebrated 85 years on the same day. Mrs. Lee Berry, 1953 Ohio Wesleyan graduate, has been added to the staff at St. Paul's as parish worker . . . FIRST CHURCH, Lorain, the Rev. Harry L. Snyder pastor, celebrated 50 years on Sept. 20-27. The only three living former pastors spoke at services—Herbert W. Veler, Russell Bussabarger, and Harold A. Albert . . . LORDSTOWN congregation, the Rev. C. S. Hayner pastor, took a month from Sept. 6-Oct. 4 to celebrate its centennial and to hear former Pastors Ralph J. White, John A. Schofer, E. O. Hilt, Clarence A. Portz, George A. Baisler, and Robert H. Miller speak, along with addresses by Profs. Amos J. Traver and Richard W. Powell. A Baldwin electronic organ, the centennial objective of the congregation, was dedicated.

ST. JOHN'S CHURCH in the Minerva parish has a new $3,300 Baldwin electronic organ.

A 16-YEAR pastorate at St. Luke's Church, Youngstown, was closed by Pastor Maynard A. Stull Sept. 30 when he accepted a call to Second Church, Springfield, following Dr. Paul P. Anspach, now in Malaya.

HARRY F. SCHIEWETZ, member of Second-Trinity Church, Dayton, retired as Dayton postmaster after 49 years in the postal service, Aug. 1. Oct. 14 he is to be cited by the Presidents Club of Dayton for the annual "top citizen" award.

AN UNEXPECTED guest Sept. 20 at the Western Conference of the ALC Lutheran Brotherhood at Moulton, Ohio, was Gov. Frank J. Lausche, who spoke briefly.

STATISTICS compiled by Dorner L. Keyser reveal that the Synod of Ohio is composed of 279 congregations, with the average congregation having 507 baptized members (a gain in 1952 of 16), 352 confirmed members (gain eight), and 260 communing members (gain nine). The Sunday school of the average congregation has 22 staff members and 190 persons enrolled, with five in the home department and 26 on the nursery roll. There are eight pupils in weekday schools, eight Children of the Church, and 21 catechumens. Organizations of the average congregation have 17 in men's groups, 84 in women's groups, 24 in mixed groups, and 23 in young people's groups.

The value of church buildings when prorated among the 279 congregations is $64,616, but since only 275 congregations have church buildings, the average of actual churches is $69,195. Parsonages have an average value of $7,242 if prorated among all congregations, but with only 212 parsonages the average of actual parsonages is $9,000. The average congregation owns real estate and other assets valued at $87,829. Against this the average indebtedness is $5,270.

The average congregation reported current expenditures of $8,270 and unusual expenses of $4,597. The unapportioned benevolence was divided among education, $119; foreign missions, $236; American missions, $43; social missions, $376; and other benevolence, $644; a total of $1,418.

E. RUDOLPH WALBORN

BADGER AND CAMOUFLAGE

CLOWERS GROW TOO TALL
N BLIND MAN'S GARDEN

WHEN A ROW of giant Russian sunflowers rowing in front of a billboard on a Philadelphia street corner threatened to successlly camouflage the commercial advertisg of a capitalistic oil firm, it appeared to me people to be the beginning of an inrnational incident.

But David W. Badger, who admitted sowg the sunflower seed, was able to convince eryone concerned that it was all a miske, and that he had no intention of repayg the kindness of the American Oil Comny with so discourteous a gesture.

Mr. Badger, 58, is blind, deaf and mute. e lives at the Pennsylvania Working Home r the Blind in West Philadelphia, and orks a 40-hour week there as a weaver of gs. His hobby is gardening.

Last May, friends helped Mr. Badger art a garden—on the only available plot ground anywhere near the Home. It was small triangular plot at the intersection 35th Street and Lancaster Avenue, leased the General Outdoor Advertising Comny as a billboard site. The billboard space s rented by the American Oil Company.

PEOPLE

JAMES N. WINES, 20-year-old member of Ascension Church, Towson, Md., recently presented the church with a sculptured head of Martin Luther. A third-year student at Syracuse University's College of Fine Arts, he is rapidly gaining a reputation as a sculptor of religious works. Last year he won a $1,500 Pulitzer award for a group of lithographs, woodcuts and etchings, all on religious themes.

THE REV. SAMUEL L. KOONS of Central Church, Phoenixville, Pa., doesn't mind a 5,000-mile journey to visit a parishioner—when the parishioner happens to be in scenic Alaska. On sabbatical leave from his parish, Pastor Koons and his family motored up the Alcan Highway to Juneau this past summer, and there paid a call on a member of Central Church who is employed as a government consultant.

RITZ E. HEERMAN, superintendent of the California Lutheran Hospital, Los Angeles, was invested as president of the American Hospital Association last month at the association's annual convention. A top-ranking hospital administrator and executive of many years' experience, Mr. Heerman now heads an organization comprising 5,000 member hospitals in the U.S. and Canada. He's a member of First English Lutheran Church, Los Angeles.

RITZ HEERMAN

PASTOR F. W. FLOTHMEIER (left) of new St. Paul's Church, Norristown, Pa., is shown here at dedication rites, Sept. 20, with Fred J. P. Peters, building committee chairman; Dr. Charles M. Cooper, president of Ministerium of Pennsylvania; Dr. Emil Fischer, past president of the Ministerium; and the Rev. Martin J. Hoeppner, Buffalo, New York, son of a former pastor

Both firms agreed that Mr. Badger could have his garden there.

Came the summer, and everything was blooming brightly on the little plot. Then suddenly, the row of Russian sunflowers shot up. They reached 12 feet—and kept on growing. At 16 feet they were blocking out the billboard's message.

Emmett Howard, division manager of the oil firm, said the company had thousands of billboards all over the country, and could surely spare one for Mr. Badger. C. A. Wolfe of the advertising company, an amateur gardner himself, said not to worry, the sunflowers would soon begin to droop. They did, finally—after reaching 19 feet.

Mr. Badger is a religious man, a faithful member of Grace Lutheran Church in Philadelphia. He finds spiritual satisfaction in growing things, and considers flowers—even Russian sunflowers—to be the creation of God. But next year, he says, he'll arrange his garden so the sunflowers are *behind* the billboard.

PENNSYLVANIA:

Pittsburgh Synod To Cite 6 Laymen

"PITTSBURGH SYNOD DAY" was observed Oct. 10 on the Thiel College campus.

On this occasion six laymen will be given citations at a ceremony by the Rev. G. L. Himmelman, president of synod: the Hon. George A. Baldwin, Grace Church, Rochester, Pa., member of ULC Commission on Adjudication and ex-judge of Beaver County; Dr. Otto F. H. Bert, Washington, Pa., former professor at Thiel; Charles W. Fuhr, Grace Church, Pittsburgh, founder of Junior Luther League and treasurer of the synodical Board of American Missions; Roy W. Henrickson, past president of the Luther League of America and assistant superintendent of Zelienople Orphans' Home; Charles Young, former mayor of

ohnstown and member of Zion Church ouncil for 39 years.

"This recognition," said President Himelman, "will call attention to the important work which is being done by laymen our church and will stimulate other men d women to a greater consecration of me and talents."

U.S. Representative Walter H. Judd, innesota, will be the principal speaker.

"A LAYMAN and His God—A Working heology" will be the theme of the Layen's Retreat during the Thanksgiving reess on the Thiel campus. Dr. T. A. Kannen, professor at Hamma Divinity School, d James F. Henninger, Allentown, will e the speakers.

THE COUNCIL of Redeemer Church, Pittsurgh, approved a "sacrificial dinner" held connection with World-Wide Communion. his gave the congregation opportunity to feed from five to ten thousand starving people in Korea, Europe, Palestine, and India. Everyone coming to communion brought the price of the meal he would ordinarily have eaten that Sunday, and placed that special offering upon the altar. Following

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To be continued next week

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PA.: PITTSBURGH . . .

the service the congregation went into the social rooms and was served the type of meal that was being sent to the peoples overseas. The meal provided was the "multi-purpose food" supplied by the non-profit organization, "Meals for Millions Foundation, Inc."

PITTSBURGH is the site of the three-day 91st annual convention of the Pennsylvania Sunday School Association, scheduled to open Oct. 13, and expected to draw more than 2,500 lay workers and pastors from throughout the state. An All-Nations Pageant with a cast of 150 and a large chorus will present the impact of the Christian message and mission around the world. Speakers will include Judge Luther W. Youngdahl of the United States District Court, and Harner G. Middleswarth of the ULCA Parish Education Board.

LUTHER E. FACKLER

Scranton Area Opens Leadership Training

SCRANTON—Dr. Carl Satre of Toledo, Ohio, will be the speaker at the annual Reformation service of the Lutheran churches of the Wilkes-Barre-Scranton area in Irem Temple, Wilkes-Barre, Nov. 1.

THE LUTHERAN LEADERSHIP Training School of the Wyoming Valley, now in its thirteenth year, is offering Monday night courses on "The Bible Jesus Used," J. H. Super, Wilkes-Barre, instructor; "Introduction to Teaching," Mrs. Marlan Frantz, Shavertown, instructor; "Teaching Beginner Children," Mrs. Lester Lewis, Nanticoke, instructor; "God and Sex," the Rev. F. R. Edwards, Wilkes-Barre, instructor; "How Lutherans Worship," the Rev. Harold Deisher, Wilkes-Barre, instructor; "The Pupils We Teach," the Rev. Frederick Eidam, Shavertown, instructor. Pastor Edwards of St. John's, Wilkes-Barre, is dean the Rev. Calvin Humbert, Messiah Church Wilkes-Barre, is assistant dean.

DR. E. G. HOMRIGHAUSEN of Princeton minary will address the pre-Reformation nquet sponsored by the Commission on en's Work of the United Churches of ackawanna County in the Masonic Tem- e, Scranton, Oct. 20.

WEEKDAY church school classes opened ct. 5 in Scranton, Dunmore, Chinchilla, larks Summit, Clarks Green, Peckville- akely. It is expected 1,600 children will tend these classes which are sponsored by e United Churches of Lackawanna unty.

THE 37TH ANNUAL Sunday School Institute the upper district of Wilkes-Barre Con- rence was held at Holy Trinity Church, ngston, Sept. 29. Theme was "Christian ith and Modern Life." The main address s given by the Rev. Carl J. Schindler of . Paul's Church, Wilkes-Barre.

THE "Muhlenberg Traveler" is visiting rishes in the Wilkes-Barre Conference ring October.

MRS. T. W. RUBURY is serving as director religious education for Holy Trinity Church, Kingston. She previously served as parish worker at St. Luke's Church, Allentown.

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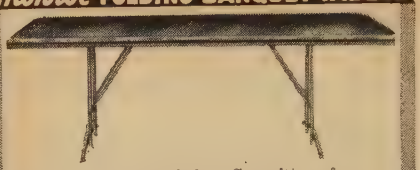

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CAMPUS

CARTHAGE College's student body heard Illinois Senator Paul Douglas deliver an address on the matters to come before the next session of the U.S. Congress. The distinguished senator entered one Carthage classroom and taught the class on economics during his one-day stay. Mrs. Douglas met with college women.

LENOIR RHYNE opened its 63rd year last month with close to 775 students.

NEWBERRY, opening its 97th session, reported "a larger number of Lutheran students than previously." Over 160 freshmen and transfer students were on hand.

THIEL College has a special student on campus in the person of Ichioro Nishi, Japanese-English teacher from Kumamoto, Japan, who is taking special courses. His expenses are being underwritten by the ULCA Board of Foreign Missions.

MIDLAND College has a new men's auxiliary known as Men of Midland, whose objective is "aiding and promoting Midland College and its program of Christian higher education." Over 115 laymen are already enrolled; each one contributes $10 annually to the college.

CARL FALK (left), president of Men of Midland, hands first check (from membership fund) to Midland Board Member Henry Gunderson (see Midland news)

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SOUTH CAROLINA:

Mission Organized On Sullivan's Island

ST. MARK'S, newest mission church in the South Carolina Synod, was organized on Sept. 13. It is located on Sullivan's Island, near Charleston. The group consists of 57 charter members and 94 baptized members.

The church building was originally used by the government as a chapel for servicemen stationed at Fort Moultrie. A few years ago it was offered for sale. A layman in Charleston, J. C. W. Bischoff, purchased it, and he and Mrs. Bischoff donated it to the synod for use in the establishment of a congregation.

For some months services have been held in this chapel, in charge of the Rev. W. J. Roof, retired. Participating in the organization were the Rev. Fred Dufford, the Rev. Heyward Epting, Mr. Roof, and Dr. Karl W. Kinard, president of the synod.

THE CALL of Christian stewardship rang in the ears and hearts of more than 350 laymen and pastors from all parts of synod at a rally held Sept. 24 in Mt. Tabor Church, West Columbia. Speakers included Paul H. Folkemer, of Baltimore, Md.; H. Odell Harman, of Lexington; the Rev. Dermont F. Swicegood; Dr. Karl W. Kinard, president of synod; J. B. Ballentine, Batesburg; Homer Derrick, Greenville; the Rev. Fred E. Dufford, Charleston Heights; Dr. Paul M. Kinports, and others.

REDEEMER CHURCH, Newberry, the Rev. Paul E. Monroe, Jr., pastor, celebrated its 100th anniversary on Sept. 20-22. Dr. W. C. Schaeffer, now in Florida; Dr. E. Bryan Keisler, of Central Seminary, a former pastor, and Dr. Karl W. Kinard participated in the services. The celebration closed with a historical pageant.

ST. PAUL'S CHURCH, Gilbert, observed the 150th year of its founding on Sept. 27. Dr. E. B. Keisler, of Fremont, Neb., and Dr. Kinard, of the synod, spoke. The Rev. J. V. Long, West Columbia; the Rev. J. L. Drafts

maria; and the Rev. James Lee Shealy, ltimore, Md., all former pastors, partic-ated. Dr. J. A. Keisler, of Charleston, other son of the congregation, helped pre-re the historical sketch. A special preach-; mission was held throughout the week, h the Rev. James Crumley, of Oak Ridge, nn., as guest preacher.

A FINE attendance for the evangelism lies held in Newberry, Sept. 13, and Sum-rville and Columbia, Sept. 20, was re-ted. Preaching-Teaching Missions and sonal witnessing were emphasized.

THE REV. CURTIS E. DERRICK, for the past ee years with the Board of American Mis-ns doing work in Puerto Rico, became tor of St. Luke's Church, Florence, Oct. 1.

THE REV. WILLIAM BISCHOFF, for a num-of years pastor of St. Paul's Church, . Pleasant, near Charleston, has resigned s parish in order to pursue graduate work the University of South Carolina.

THE ANNUAL Reformation service in Co-bia will be sponsored this year by the lumbia Ministers' Association. Hereto-e it has been under the auspices of the heran Ministers' Association. After the ns were set up by the Lutheran group the ger association decided to participate. xt year the service will be planned by a up from the interdenominational body. est speaker this year for the service in umbia Township Auditorium, Friday, . 30, will be Dr. G. Elson Ruff, editor THE LUTHERAN.

A STATE-WIDE Youth Rally will be held in umbia on the afternoon of Oct. 25 at the vnship Auditorium. A Reformation play tled, "At the Black Bear," will be pre-ted by students of the seminary under the ction of the Rev. W. Richard Fritz and Rev. Benjamin Bedenbaugh. Music will ed by Mrs. Emily Remington of Augusta, An address will be given by the Rev. vrence M. Reese, secretary for Young ple's Work of the Parish Education rd. A mass choir of Columbia area youth sing, directed by Miss Vivian Barker Miss Betty Barringer.

WYNNE C. BOLIEK

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In Conclusion . . . . . .

IT'S EASY TO SAY that the home and church should teach children religion, but that's difficult when there is complete silence about religion in public schools where children spend such an important part of their lives. Children quickly get the notion that their parents' ideas about God are merely a private peculiarity which doesn't square up with the other things they are taught.

Many people are becoming alarmed about the danger that the schools, by being neutral on religion, may actually be against it. Some of the most powerful leaders in American public education have desired to replace faith in God with a religion of the sacredness of democracy. Since neither Protestant, Roman Catholic, nor Jewish beliefs can be taught in the public school, here is something good for everybody, these men figure.

If you want a clear description of the religion these men wished to promote, read Prof. John Dewey's book, *A Common Faith*. It is a faith in all the "great values" inherited from the various religions, with everything "supernatural" left out. At Teachers College in Columbia University, Professor Dewey and his disciples made considerable headway in propagating their idea.

THIS IS WHY it is particularly surprising that last month at Teachers College two courses were offered for the first time: "The Role of Religion in American Culture and Education" and "Religion and Education in Contemporary Culture." Schoolteachers of tomorrow are going to be given aid in teaching religion, not as the specific beliefs of any church but as part of the important facts in history, art, music, social studies—from all of which it is absurd to think of trying to cut out the vast influence which the Christian faith has had.

We have had distorted education when children could study Shakespeare but not the Psalms, the life of Napoleon but not the life of Jesus. The new teaching, according to proposals of the American Council on Education, will be factual. It will not seek to convert pupils, but will make clear to them that such faiths as the Christian and Jewish have been a central part of the life of the Western world for a very long time.

This is about as far as the public schools can go, aside from co-operating with the churches in allowing released time periods for religious instruction. But this is important. For instance, recently I looked through a sociology textbook used in a city college. It had one reference to Christianity, saying that until recent years the churches had been a big influence in general social behavior, but at present many people have dismissed religion as a form of superstition. It had also one reference to Luther, saying that much of the blame for Hitler could be traced to him.

OUR OWN CHILDREN and young people are sunk deep, at every educational level, in a secular culture which is indifferent or antagonistic to our faith. A few steps further on in this direction, and the United States of America will be in extreme danger.

There is some indication that the tide is turning. People are getting scared by the possibility that, by undercutting the historic faiths of the American people, we shall raise such a monstrous crop of delinquent children that all the jails in the country won't be enough to hold them.

—ELSON RUFF

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These are days when women are going beyond the duties of the housewife and sharing with their men the responsibilities of providing for tomorrow. They are recognizing the necessity of the financial stability that only life insurance on the wife and mother can give.

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